

THESE FORTY YEARS

• • *AND AFTER* • •

BLOOR STREET UNITED
CHURCH, TORONTO

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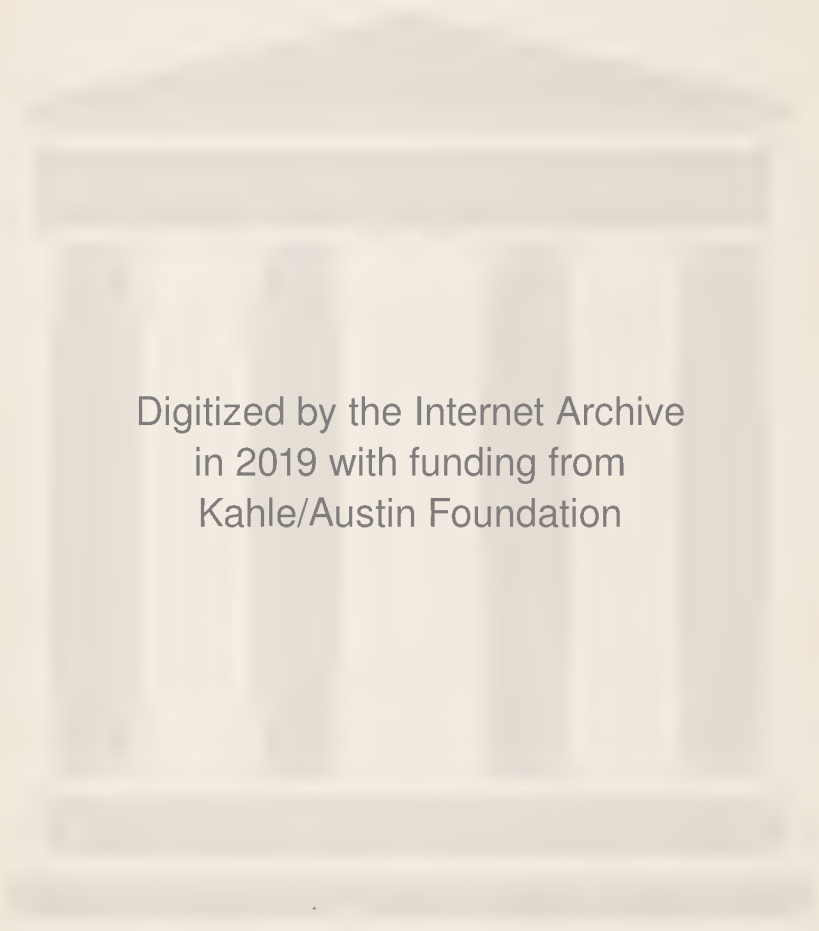
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Foreword by Ralph Conner

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THESE FORTY YEARS —AND AFTER

BEING THE STORY, 1887-1927, OF
BLOOR STREET UNITED CHURCH
TORONTO

TOLD BY
REV. W. G. WALLACE, M.A., D.D.
WHO WAS ITS MINISTER FOR
THIRTY YEARS

“FOREWORD” BY REV. C. W. GORDON, D.D. (RALPH CONNOR)
“INTRODUCTION” BY REV. PROFESSOR T. B. KILPATRICK, D.D.
“AFTERWORD” BY REV. GEORGE C. PIDGEON, B.A., D.D.
THE PRESENT MINISTER

IN THE PUBLICATION OF THIS ANNIVERSARY VOLUME,
A COMMITTEE OF SESSION AND BOARD OF
MANAGEMENT CO-OPERATED

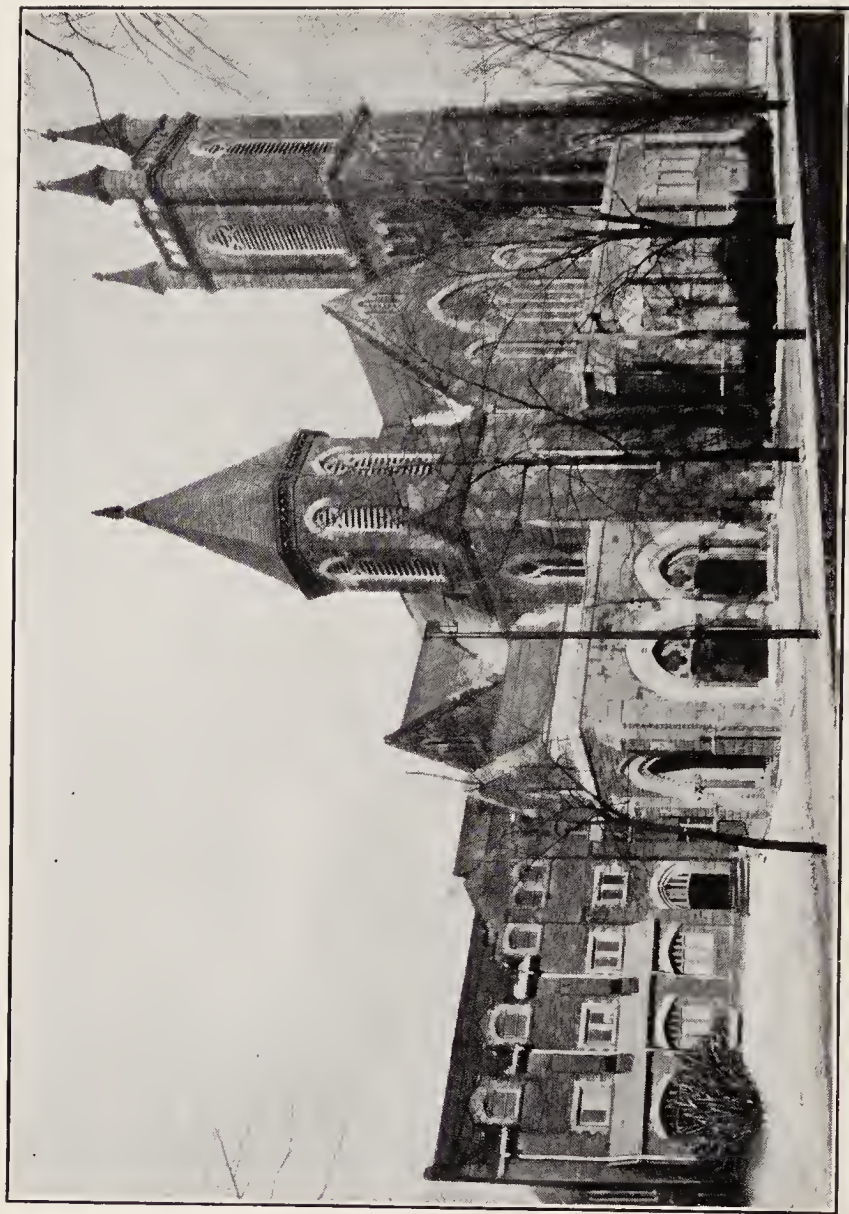
TORONTO
ROUS AND MANN, LIMITED
DECEMBER, 1927.

*"So point her up, John King, nor'west by north,
We'll keep the honour of a certain aim
Amid the peril of uncertain ways,
And sail ahead, and leave the rest to God."*

HENRY VAN DYKE, *"Hudson's Last Voyage."*

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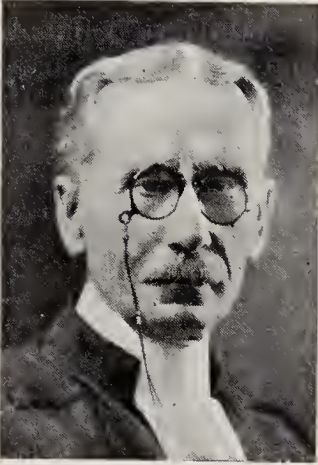
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BLOOR STREET UNITED CHURCH, TORONTO

FOREWORD

BY DR. C. W. GORDON



BLOOR STREET CHURCH—How rich in heart-throbbing associations. It was Angie McLeod, a gallant, lofty soul, who brought me first to the Mission. To help him now and then went the S.Q.—college men of those days would need nothing more than the initial letters for the Student Quintette—Haddow, the peerless comedian, the students' everlasting pride and delight, Tibb, Hamilton and the two Gordons, my brother Gilbert and I.

We did concerts and meetings of sorts for A. J. McLeod.

Back from Edinburgh and our European tour, Antwerp, the Rhine, Switzerland and the Rhone, on the first safety bicycles ever made, we found the new Bloor Street Church an established and imposing fact, and the Bloor Street congregation a centre of vigorous spiritual life, with W. G. Wallace as its pilot.

Later Bloor Street became my second church home in Toronto—my first, St. James Square, as it was of hosts of students in Dr. King's time. There, in the seat occupied by my brother Gilbert, a Manager and later an Elder in the church, a front seat of the west gallery, I used to sit and join with the people in worship. And that was worship. They were all of one heart and in one place, truly enough. I would look down from my brother's seat upon the people, the

MacLarens, the Greggs, the McCrackens, the Robbs, the McMurrichs, the Burns, the Jim Macdonalds and the rest and feel the spirit of the congregation a quiet, reverent, warm fellowship. That was the characteristic of that congregation. Fellowship, "I believe in the communion of saints." How rare in congregations of to-day! There they sat in quiet, reverent fellowship, expectant, awaiting the minister and God.

Then W. G. Wallace would come in, a human, vital soul. We loved his prayers, reverent, intimate, sincere, real. He was speaking with God for us and for the world.

Then the people would lift up their hearts in praise, the whole congregation, not sections of it, in heart-warming, soul-lifting praise. I know now better than then that the Angels heard and God, and that Heaven rocked with joy for that many a sinner was feeling his way back to his soul's home as those Bloor Street people praised God.

Then the sermon, thoughtful, fresh, pulsing with reality, sincerity and spiritual power.

To-day, as I write these words, I gaze down a long vista of water and islands in the Lake of the Woods, Canada's most lovely lake, beautiful beyond human speech, and as I gaze upon this marvel of woods and water my spirit looks down the long vista of the years and I am conscious of a heart sickness for these wonderful days now long gone. I ask myself of this sweet pain in my heart's deepest reaches, far deeper than the fountains of my tears. I try to analyze the wistful aching in my heart. Youth? Ah, that divinest gift of the gods. Youth? Yes, youth enriched with love. No man was ever richer than I in love, home love, mother love, comrade love, but youth and human

love are not enough. Sitting up there in the front seat with my brother Gilbert, and on rare days when she came to the meetings of the Women's Foreign Missionary Society, with my mother, praying, praising with the saints of God, my heart glowing and thrilling, I know now better than then, that it was not youth and human love alone, but youth stirred and penetrated with the mystic communings of the Divine, Divine love and life flooding the runways of mother, brother and comrade love.

Years after on my first visit to Toronto, after my experience of mission work in the mountains, it was in Bloor Street that I told my first story of the men of the Foothills and of the mountains, and often again and again have I returned to tell the deepest things in my heart to that great congregation. Increasingly I became aware that here was a new and great centre of spiritual power and leadership for the Church in Canada. And ever in the face of this congregation's life this conviction has grown.

The new Minister, Geo. C. Pidgeon, following W. G. Wallace—and a hard following it was—brought his own message, his own spirit, his own rich, rare, loving personality, and all he had he poured into the life of Bloor Street congregation.

It is worth while asking—What has made Bloor Street so great a spiritual power, so great a power in the life of the Canadian Church? What has given it so great a leadership?

Wealth? Yes, wealth given generously and wisely expended.

Intellect? Yes, the power of vigorous fresh thinking, abreast with the times in pulpit and pew.

Human contacts? Yes, the varied touch upon the life of a great city, of a young and rapidly growing nation—Dr. Robertson, Canada's greatest Missionary, loved and trusted this congregation—and upon the world through its missionary activities. But not any of these, nor all of them together, can explain Bloor Street congregation if we leave out that mystic communion of the saints in fellowship with one another and with God in Christ Jesus.

Once have I heard this "that power belongeth unto God." Also it is written that "by His power within us, He can do all things. Therefore to Him by glory in the Church and in Christ Jesus throughout all generations, forever and forever. Amen."

INTRODUCTION

BY DR. T. B. KILPATRICK



NO WORDS of mine are needed to commend Dr. Wallace's history of Bloor Street congregation to the attention of any of its members or adherents. It has been prepared with the utmost carefulness. It is clear, accurate and adequate. It is not merely a record of facts. It is the utterance of a mind, filled with the significance of "these forty years" in the life of a Christian community; the outpouring of a heart, full, to this day, of affection for an object, which is not so much an organization, as a personality, to whom the author of this history has devoted thirty years of unstinted toil, unselfish sympathy, and ceaseless and fervent prayer.

The only thing I can do is to indicate one or two of the ideas, which the perusal of these pages has fixed in my mind, and which, no doubt, will arise in the minds of other readers.

In the first place, "Bloor Street congregation has a real life story." It is not a mere heap of individuals, gathered, for a little while, under one roof for the purpose of various acts of a more or less religious nature. It is a living organism, which came into existence, under circumstances movingly depicted in these pages. It is not too much to say it was born of prayer and sacrifice. It has had forty years of continuous

life, enriched throughout by the faith and service, the lovely lives and the earnest ministry, of men and women of whom we have still many in our fellowship though some are fallen asleep. We, who have come into this fellowship in later years, have entered upon a goodly heritage. We owe to those who have gone before gifts more precious than aught this world contains. It is our duty, and our high privilege, to continue the story thus nobly begun, to aim constantly at the standard set for us, and to pour into the treasury, ungrudgingly, gifts of like quality with those which have hitherto enriched it.

In the second place, we discern in the history which lies behind us two distinct epochs. *One may be described as that of building and upbuilding.* The outstanding figure in this period is that of Dr. Wallace. He speaks little of his own work in these pages and gives generous praise to his fellow workers, and to the members of the congregation. But the life of a congregation centres in its minister, and its development, under God, is due to his labour and his personality. The value of Dr. Wallace's ministry in and for Bloor Street cannot be exaggerated. Its being and well-being, its contribution to the city and the Dominion, the strength it has added to the Church at home and far beyond our geographical limits, constitute an achievement, which it is ours to admire and look upon with wonder and with praise, though Dr. Wallace himself will lay every such acknowledgment at the feet of the Master whom he has served, from whom has come the grace and help he needed in so great a task.

If any one aspect of Dr. Wallace's ministry is to be mentioned as having special significance, we ought to emphasize its pastoral quality. He had before him in

all he did the confirmation of his people in the Christian faith, their growth in the grace and knowledge of Jesus Christ, and their training in the virtues of the Christian character. This was the outstanding feature of his preaching—its edifying power. This was his aim in his constant visitation of his people in their homes, and especially of such as were sick, or were standing in need of comfort and help. This department of a minister's work is the least conspicuous; but it is the most effective for the end in view. The preciousness and permanent value of such work cannot be set down in any statistical statement. But it remains in the memories of those who knew its benefits, and awakens in their hearts a fountain of perpetual thankfulness.

* * * *

The second period of our history has been conducted amid such great national and international events as the Great War, and the formation of The United Church of Canada through the welding together of the Presbyterian Church in Canada, the Methodist Church and the Churches of the Congregational order. These two events made stern demand for sacrifice, and at the same time opened up new paths of service at home and abroad. Dr. Wallace's thoughtful review of these great events will be read with interest and appreciation, and will prove illuminating and educational. During the greater part of this period, and specially since 1918, when Dr. Wallace resigned his charge, which he had thus far led and cared for, the congregation has had at its head a man whose experience, both in the pastorate and in the work of training men for the ministry, has given him unique qualifications for the high office which he has held with marked

ability and conspicuous success. He has distinct and eminent gifts as a preacher; and to these Dr. Wallace renders justice in his estimate of Dr. Pidgeon's work. Toronto has in its various communions men of commanding power in the pulpit. But we in Bloor Street will maintain that "oor ain man," as he would be called were we all as Scottish as some of us are, comes behind none of these nor any that occupy Canadian pulpits at the present time. The crowds of visitors who throng our Church from Sunday to Sunday, as well as the steady attendance of our own people, are ample proof that our high opinion of our minister is fully warranted. Unfortunately (I had almost said) for us in Bloor Street, Dr. Pidgeon has other gifts, the possession of which has drawn him into wider work than properly belongs to his pastorate, and has accumulated upon him labours far more abundant than would have been his lot in his own parish. Yet we are far from lamenting his ability as a church leader, or grudging his service to the community at large. We are proud of his many-sidedness. We attend upon his ministry with the expectation that Sunday after Sunday we shall be led into new avenues of Scriptural truth, and receive teaching which shall enlighten and direct us in the problems of life.

* * * *

In the closing pages of his history, Dr. Wallace is led to lift his vision toward the future that awaits us as a people. In that forward look he sees nothing to alarm us, nothing to depress our energies. At the same time, he is not blind to the problems which await solution, and the tasks which demand the utmost that we can give of thought and devotion:

- (a) Upon us, as upon all Christian people, lies the responsibility of providing Church fellowship and the ministry of Word and Sacrament for every inhabitant of this wide Dominion. No hamlet is so obscure, no camp so remote as to be beyond the scope of our interest and our duty.
- (b) Dr. Wallace dwells most pertinently on the conquest of space and time by modern science. The ends of the earth are brought together. The world is one neighbourhood. We need not speak of "foreign" missions. All races are in living contact. The weal of one depends on the well-being of all. The Gospel of God's love in Christ meets all needs. Necessity is laid on us. Yea, woe be to us, if we do not, to the utmost of our resources, communicate the "unsearchable riches of Christ" to the unknown millions who have not yet been served heirs of the treasure that is theirs in Christ.
- (c) Nearest to our own doors is the district commonly known as the Annex, together with streets closely bordering upon it. Within this region are to be found: i. Homes where families live as they used to do in comfort and independence; but this class of dwellings, with their occupants, is steadily decreasing. ii. Apartment blocks, into whose suites is crowded a population growing more dense every year. iii. Boarding houses, where dwell many hundreds of young men and women who have come to the great city for study, or in quest of remunerative employment. These young persons make a peculiar appeal to the conscience of the congregation. What have we to offer, what must we present to these various sections of the community? First, the preaching of the Word of God. Dr. Wallace points out how wonderful an opportunity is afforded by the pulpit of Bloor Street, from whence a man with the Message of

God's grace can make his appeal to those multitudes who need what the Gospel alone can supply, but oftentimes are perplexed by the difficulties, which, in an age of unsettlement, beset the eager soul in quest of a satisfying faith. Second, Christian fellowship and pastoral care. Preaching, great and indispensable as its function is, cannot meet the whole cause. The personal touch is an abiding necessity in the work of any Christian congregation. Families need the minister's friendly interest, and draw in their necessities upon his gift of sympathy. Individuals need to feel that he has personal knowledge of them, and to be confident that in him they have a true and unfailing friend. These two together are requisites to make a strong and growing congregation—preaching and pastoral care. Neither should be exalted above the other. Both are indispensable. The enfeeblement of one at the expense of the other would mean weakness and decay in the whole spiritual body. Third, organizations, so devised and operated, as to touch various classes in the community around us, and to provide what they need for the maintenance and development of a well ordered Christian life, physical, intellectual and spiritual. Bloor Street is well organized; and a glance at the pages devoted to the various societies connected with the congregation will show how complete is the system and how devotedly the workers labour at their task. Leadership in this department is in the competent hands of the Rev. C. M. Wright, who has had long training in this kind of work, and is acknowledged throughout the Dominion as one of our outstanding experts. Ordinarily we have a woman leader in this department also; but mar-

riage has deprived us of the splendid service of Miss Messer, and we still await her successor.

* * * *

It would not be right, however, to allow ourselves to suppose that *we* are doing the work, which in point of fact is being left to the Minister, to the office-bearers and to the workers in the different societies. The work that falls to Bloor Street Church to do belongs to every individual member of the congregation. Let us get rid of the "box seat" conception of membership, as though we had reserved places from which to observe others doing the work. The work is ours; and there is work for each to do, sacrifices for each to make.

Yet let us close on this note, that for such work there is needed an adequate motive, which is the dying and undying love of Christ, as well as a sufficient and unfailing dynamic, which is the Spirit of God, freely bestowed on all who ask. Then over the Bloor Street of the future, as of the past, with its continued and increasing activity, there will be proclaimed this prophetic word,—“Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

THE STORY

I.—The Beginnings.

OUR STORY begins on a horse-car in Toronto one morning in the autumn of 1885, long before the Toronto Transportation Commission was dreamed of. From the newer districts this car was carrying passengers to the heart of the city. That morning there were two passengers, old friends and congenial spirits, Mrs. Samuel Crane and Mr. R. J. Hunter. Both of them being deeply interested in the welfare of the young, their conversation naturally turned to the needs of the growing section of the city in which they lived, and they wondered whether the time had not come for the establishment of a Sunday School somewhere in the neighbourhood of Spadina Avenue and Bloor Street. Later, they met at Mrs. Crane's house, 30 Walmer Road, and at Mr. Crane's suggestion they resolved to discuss the matter with the Rev. Professor MacLaren, of Knox College, who was living on St. George Street. The necessity of action seemed urgent, especially as the large district, known as "the Annex," which had been largely given over to farming and market gardening, had now been thrown on the market, under certain building restrictions, and the lots were being quickly purchased for residential purposes.

Miss Kate Scott and Dr. P. H. Bryce seem also to have expressed to each other suggestions of a similar kind, though in their case, it was a wonder whether the Sunday School, then being carried on by Charles Street Presbyterian Church (afterwards Westminster Church), near the corner of Davenport Road and Dupont Street, might not wisely be moved a little south towards Bloor Street.



FROM LEFT TO RIGHT—THOMAS MCCRAKEN, DR. MACLAREN,
DR. GREGG, S. CRANE, R. J. HUNTER, W. J. McMASTER, JOHN
SCOTT, GEORGE SMITH.

The idea was eagerly canvassed, and took such deep root that a few prominent residents of the neighbourhood met together and talked the matter through. This historic meeting took place January 23, 1886, at the home of Mr. Thomas McCracken, 84 St. George Street; and besides him there were present the Rev. Professor MacLaren, the Rev. Professor Gregg, and Messrs. S. Crane, R. J. Hunter, W. J. McMaster, John Scott and George Smith.*—"Just as many persons," as Dr. Gregg was wont to remind us, "as there were in the Ark." It is interesting to note that four of these gentlemen were of Scottish descent, and four hailed from the north of Ireland; but they were one in the earnest desire to advance the cause they had at heart, and the harmony manifested was but a symbol and foretaste of the concord of later days. This gathering may be looked on as the first definite step towards the initiating of the work, which later grew to such dimensions. After full discussion, at this and at later meetings, it was unanimously agreed to approach the Presbytery of Toronto and to recommend the initiation of Sabbath School work near the corner of Bloor and Huron Streets.

On March 2, 1886, the Presbytery met in the Lecture Room of Knox Church—then on Queen Street—with the Rev. H. M. Parsons, D.D., moderator, in the chair. Among other items of business:

"There was read a paper from members of various Presbyterian congregations in the city, setting forth in substance as follows: That in view of the rapid growth of the northwestern section of the city the said members had agreed, at in-

*George Smith, an elder of Knox Church, did not connect himself with Bloor Street Church. He was superintendent of the Duchess Street Mission. Afterwards he moved to Parkdale, where he was killed by a street car in front of his own home.

formal meetings held by them, to take steps for securing a site for a Presbyterian Church on Bloor Street West, between St. George Street and Spadina Avenue, or in that neighbourhood, and, with the sanction of the Presbytery, to erect thereon a temporary building, suitable for Church Extension purposes; as also that Messrs. R. J. Hunter, S. Crane and W. J. McMaster should be appointed to appear at this meeting, and ask the sanction and approval of the Presbytery to the movement aforesaid. The commissioners named appeared accordingly, and were severally heard. Thereafter a considerable amount of discussion ensued. But eventually the following motion, submitted by Dr. Gregg and seconded by Mr. Frizzell, was agreed to by a large majority: "That the Presbytery receive the petition and approve of the purchase of a lot for Church Extension purposes at the intersection of Bloor and Huron Streets." It was then moved by Dr. Caven and agreed to: "That a committee be appointed to enquire as to the time and form in which action should be taken, in pursuance of the motion just passed, and to report to the next meeting of Presbytery'."

The committee, appointed by the Moderator, at a later sederunt, consisted of the Rev. J. M. Cameron, convener, the Rev. Dr. Caven, the Rev. W. Meikle, the Rev. D. J. Macdonnell, and Messrs. John Gibson, William Crawford and William Carlyle.

In the above minutes of Presbytery, extracted verbatim from the official record of proceedings, two clauses are worthy of note,—“a considerable amount of discussion ensued” and “agreed to by a large majority.” Reading between the lines, it is quite easy to visualize the scene in the Presbytery. Some mem-

bers were not convinced that the time had yet come for this action and were genuinely fearful that it would seriously affect the welfare of existing congregations. It is only fair to them to say that very few, if any, anticipated at that time the rapid growth of population within the Annex. The large majority of Presbytery, however, were persuaded that the petitioners had some reason for their optimism, and ought to be encouraged in their laudable undertaking. In any case they thought it would be wise to secure the lot, and await developments.

At the next regular meeting of Presbytery, April 6, 1886, the committee appointed at the last meeting reported, setting forth in substance as follows:

“That in the opinion of the committee the parties connected with this movement should be encouraged to take measures for organizing a Sabbath School in the locality aforesaid, but that previous to commencing preaching services the Presbytery should obtain the opinion of the neighbouring sessions thereanent.”

On motion of Dr. Gregg, duly seconded, it was agreed that the Presbytery clerk should write to the Sessions of College Street, Charles Street, Central and Erskine Churches, enquiring whether they had any objections to Sabbath evening services being commenced on or about the first of December. At the meeting of Presbytery, in St. James' Square Church, on May 20, 1886, these various sessions reported either in writing or through their moderators, that they would offer no objection to the holding of Sabbath evening services as proposed.

Meantime, the ball set a-rolling had gathered volume and momentum. Presbyterian sanction having been

obtained, those interested in the movement met in class room No. 1, of Knox College, then on Spadina Avenue, on June 1, 1886, to consider the situation. The meeting was large and enthusiastic, and a resolution was passed, approving what had been done, and promising to the enterprise all suitable support and encouragement. So far, so good, but what should be the next step? The lot had been secured, but what kind of a building should be erected on it? Should a large church be undertaken, or such a building as would answer the purposes of a Sabbath School and a temporary place of worship? In view of the fact that the district was as yet sparsely settled and the future somewhat uncertain, the less expensive course commended itself, and a building committee was appointed, consisting of the Rev. Dr. MacLaren and Messrs. S. Crane, Thomas McCracken, John Wanless, and W. J. McMaster, to procure plans for such a building.

* * *

For the initiation of Sunday School work and the holding of weekly prayer meetings, the house then known as 39 Sussex Ave. was rented. On October 15, 1886, a Sunday School was organized, and Mr. David Fotheringham as superintendent, and with an encouraging attendance of teachers and scholars.



No. 39—NOW No. 33—SUSSEX
AVENUE

It was in this house that the first evening service was held on December 5, 1886; it was conducted by the Rev. Dr. MacLaren, and his sermon was based on John 14:12, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, because I go unto my Father."

The attendance soon outgrew the capacity of the Sussex Avenue house, and it was necessary to look elsewhere for a temporary house. Through the kindness of the Board of Management of Knox College, the Convocation Hall of the College was offered, and the services began to be held there on the first Sunday in June, 1887. In this connection a saying of those days is worth repeating: "Bloor Street Church was cradled in Knox College, and nursed in the arms of its professors."

The progress of the movement is indicated in the minutes of the Presbytery, of date October 5, 1887:

"A paper was presented from members and adherents of the Presbyterian Church in Canada, interested in the erection of a place of worship at the corner of Bloor and Huron Streets, setting forth in substance, that at a meeting on September 14, they had unanimously resolved to adopt a petition craving Presbytery to organize them as a congregation, and that they had appointed Messrs. T. McCracken, R. J. Hunter, S. Crane, Geo. Crane, John Scott, Wm. Davidson, W. J. McMaster, D. Fotheringham and Geo. C. Robb to present said petition to Presbytery. This petition was read, signed by 103 members and adherents, stating that the Sabbath School and evening services, authorized by Presbytery, as also a weekly prayer meeting, had been regularly maintained and well attended, that the place of worship they

were erecting, though delayed for a time, is now advancing steadily, and may reach completion about the end of November, and petitioning Presbytery to organize them, and such others as may wish to unite with them, as a regular congregation of the Church, under the care of the Presbytery. Messrs. McCracken, Hunter, Davidson and Fotheringham were heard in support of the petition. It was then moved by Rev. W. Meikle, seconded by Rev. A. Gilray, and agreed, that the sessions of College Street, Charles Street, Erskine and Central Churches be consulted, to discover if they have objection."

On November 1, these sessions reported "No objection." Presbytery then appointed Dr. MacLaren (convenor), Dr. Gregg, and Messrs. G. C. Robb, and D. Fotheringham, a committee to meet with those interested in Lecture Room No. 1 of Knox College on November 6, to receive certificates of membership, to admit by examination and to organize the congregation.

On December 6, Dr. MacLaren reported to Presbytery that his committee had met on November 16 and again on November 23, with those interested, had received sixty-seven certificates of membership, had admitted three persons by examination,—making seventy in all—and had organized these as a congregation to be known as "The Congregation of Bloor Street Church, Toronto,"—and further that seventeen others, whose certificates were elsewhere, had announced their intention to present them. These two lists were handed to Presbytery. The Presbytery adopted the report of the committee, agreed to the name, and appointed an interim session, consisting of Dr. MacLaren (moderator), and Messrs. John Harvie, S. C. Duncan Clark, and John Wanless.

It is safe to assume that if Presbytery had foreseen that some day in the near future Bloor Street would be many miles in length and a busy thoroughfare all the way, it would not have so named the congregation. And indeed not a few have questioned the wisdom of designating church buildings by means of the names of streets. "Bloor Street!" said the Rev. Dr. Carmichael, of King, on one occasion, with a note of scorn and with that strong Gaelic accent which no written words can ever reproduce, "Bloor Street! Who was Bloor anyway? Why not call it 'St. Aidan's,' or some such name?" And yet to many of us there is only one "Bloor Street Church," and there cluster about the very name of it such associations that it is doubtful whether any other name could take its place.

* * *

But to return to the story. The interim session began to function immediately, and one of its first



FROM LEFT TO RIGHT—A. B. SMITH, W. S. THOMPSON, W. G. WALLACE, C. ELLIOTT, M. RIDDELL, A. MUIRHEAD, S. CRANE, S. T. BASTEDO, J. M. CLARK, F. B. ALLAN, M. LANGMUIR, A. F. WEBSTER.

steps was to request the congregation to elect its permanent session. Messrs. D. Fotheringham, David Gourlay, George Crane, Robert J. Hunter, and George C. Robb were chosen by the membership, and on February 19, 1888, were inducted into office; they, with Dr. MacLaren as acting moderator, may be said to have constituted the first session of Bloor Street Church.

One notes with interest that, while four of these elders had their visiting districts south of Bloor Street, to the fifth was allotted all the district north of that street—which would seem to indicate that at that date four-fifths of the congregation were living south of the lot on which the new building was being erected.

The first board of managers, after the organization of the congregation, consisted of Messrs. Samuel Crane, George Crane, William Davidson (secretary), David Gourlay, R. J. Hunter (treasurer), Thomas McCracken (chairman), W. J. McMaster (vice-chairman). Alexander B. Scott, and W. S. Thompson.

The first missionary committee was composed of the members of session, Dr. D. Gilbert Gordon and Messrs. Alexander S. Milne, James Fraser, D'Arcy Fenton, James McMaster, and A. Elliot.

II.—The Calling of a Minister

The congregation having been duly organized and having adopted a constitution of its own, of the principles of which I shall speak later, the next important step was the calling of a minister. During the early stages of the movement and for several months Mr. A. J. McLeod, B.A., a third year student of Knox College, had ministered to the people with devotion and success, but had by this time gone to the western mission field and was settled at Banff. Those who enjoyed Mr. McLeod's ministry in those first days remembered him with affection, and many throughout the whole Church lamented with sincere sorrow his early death, while principal of the Indian Industrial School at Regina, Saskatchewan.

The method adopted in seeking a minister was somewhat original, though it has been followed more generally since that date by other congregations. A list of possible men was drawn up, and small delegations went here and there to see those ministers at their work in their respective congregations and to report. Then likely ones were invited to occupy the pulpit of Bloor Street Church on specified Sundays. I well remember seeing in my congregation in Georgetown one Sunday two strange gentlemen and wondering what their errand was. It was not long before I discovered what it was, and, although the first and second invitations to preach in Bloor Street Church I did not find myself able to accept, I consented when once more the request came.

In due time the congregation met to moderate in a call to a minister, with the Rev. Dr. Gregg presiding. The meeting was largely attended and very har-

monious. There were three nominees—the Rev. A. J. McLeod, B.A., nominated by Mr. W. J. McMaster; the Rev. James Ballantyne, B.A., of Knox Church, London, by Dr. Peter H. Bryce and Mr. J. C. Notman, and myself, by Mr. R. J. Hunter and Mr. D. Fotheringham. The result revealed that I had a majority of the votes cast, and on motion of Mr. McMaster, seconded by Dr. Bryce, the call was made unanimous.

* * *

I have often wondered why the choice of the congregation fell on me, and I have never discovered a full and satisfactory explanation. But there are two considerations that may have had some weight.

Those were days in which many a preacher sought in his public discourses to harmonize science and religion, and I do not doubt but that some who occupied this pulpit during the vacancy felt it necessary to deal with some such theme in this University centre. On the day on which I preached to the congregation, not being able to discuss satisfactorily such deep and abstruse themes, I gave what I had been giving to my people on the previous Sundays. My text at the forenoon service was Mark 6:27, "He sent and beheaded John in the prison," and my theme was "Faithfulness." In the evening I preached on "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Others might have preached much better, but I am inclined to believe that my subjects at least touched people's hearts and may have helped them in their lives.

There was another consideration. Mr. Fotheringham, in supporting the call to me, spoke of my words to the Sunday School as having held the interest of

the children. If this kindly reference was justified, it was because I had had not a little experience in this direction. Through force of financial circumstances I was compelled at an early age to teach the preparatory form in the old Galt Grammar School under Dr. Tassie, and afterwards, during my University and College courses, to accept the position of assistant master, then of headmaster, in the Beamsville High School. Those five years were to me invaluable, for they brought me into touch with young people, and it would not be much to my credit if I had not gained some little knowledge as to how to teach, and how to interest, children. By God's good hand, I had been given discipline and experience, from which I only regret that I did not profit more.

* * *

It was a strange coincidence that, when a call to Bloor Street Church was being considered, my name and that of James Ballantyne should have been associated. Between us there was a friendship of long standing, which only grew closer as the years came and went. We were boys together at the Galt Grammar School, boarded at the same house, slept in the same room. We were students together in the University of Toronto and in Knox College. When, after a successful pastorate in London and an equally successful one in Knox Church, Ottawa, he was appointed in 1896 to the important chair of Church History in Knox College, one of his first acts on coming to Toronto was to connect himself with Bloor Street Church, and to resume the life-long friendship with its Minister. And when, after years of invalidism and after having been honoured with the highest post in the gift of the Presbyterian Church in Canada, he was called to his reward,

I personally felt that I had lost one of my closest friends, whose counsel, as well as whose fellowship, I had reason during the years to value most highly.

* * *

The call, signed by one hundred and nineteen members and forty adherents, and promising a stipend of \$2,000, was laid on the table of Presbytery at its meeting on July 3, 1888, and Messrs. G. C. Robb (for the session) and John Harvie and William Davidson (for the congregation) were heard in its support.

The congregations of Georgetown and Limehouse having been cited to appear in their interests, their appointed representatives pleaded their case before Presbytery on August 7. Being persuaded that their interests would not seriously suffer, I indicated my desire to accept the call, whereupon the Presbytery, on motion of Messrs. Meikle and Macdonnell, transferred me to the pastorate of Bloor Street Church, ordering my induction for September 4.

The induction services followed in due course. The Rev. Alexander Gilray, of College Street Church, presided as moderator of Presbytery and was assisted in the service by Principal Caven, of Knox College. The Rev. D. McTavish, D.Sc., the recently inducted minister of Central Church, Toronto, preached the sermon, his text being Mark 4:18-22. The new minister was suitably addressed by the Rev. Professor MacLaren, and the congregation by the Rev. E. D. McLaren, B.D., of Brampton. The service of that evening is indelibly impressed on my memory. I had left a pastoral charge, that had been splendidly loyal, and where life-long attachments had been formed, and was viewing this great new task with some degree of trepidation; but

the fine spirit of that gathering and the warm welcome extended to me heartened me beyond all telling.

* * *

This was the beginning of a long pastorate, during which the congregation, by the blessing of God, grew strong and influential. Looking back, I am humbly and profoundly grateful if, in any way, I have contributed to its highest welfare. But I am also filled with admiration of those good men and true, and of those noble women, not a few, who laboured so earnestly in those earlier days, and with whom it would have been a joy and inspiration for any minister to take counsel and to co-operate in the work of God. Just to have the privilege of drawing upon the ministerial experience of such men as Dr. MacLaren and Dr. Gregg, and upon the practical wisdom of such Church-workers as surrounded me in those days, was, in itself, a benediction. And in no regard was the fine spirit of harmony and unity better shown than in the mutual concession manifested on all sides; the members of the congregation had come from various types of churches, where they had been accustomed to different methods of carrying forward the congregational work, and yet they delighted to surrender their own preferences in such matters rather than endanger the harmony of the Church. They laid the foundations strong and deep, and in the spirit of faith and courage and brotherhood they builded well.

III.—The Physical Equipment.

It is a question often debated, whether a Church building should be on some quiet street or on a thoroughfare. The founders of this congregation believed that the Church should have visibility and exercised far-sighted wisdom when they purchased the corner of Bloor and Huron Streets as the site of the coming church-building. This lot, having a frontage on Bloor Street of one hundred feet and on Huron Street of one hundred and sixty feet, was purchased on February 5, 1886, and subsequently an additional forty-eight feet and six inches on Huron Street was acquired.

The congregation having decided, as already indicated, to erect a temporary structure on this lot, plans were prepared by Mr. G. E. Field, Architect, and the work was proceeded with, under the oversight of a building committee, of which Mr. W. J. McMaster was chairman. In the light of later requirements, it seems unfortunate that the building was not erected some twenty feet farther to the north. The corner-stone was duly laid by Mr. William Mortimer Clark on December 6, 1886. Strikes among workmen of various trades and the failure of the contractor to fulfil his contract delayed the completion of the building until April 15, 1888, when it was formally opened for divine worship. The total cost of lots and building was slightly over \$22,000, which had been raised by voluntary subscriptions and mortgages of \$18,800.

Because of the influx of many families into the Annex, it was not long before the building, which had been expected to serve the purposes of the congregation for several years, proved quite inadequate, and the problem of the erection of a new church had to be

faced. With characteristic courage a building committee was appointed on the motion of Mr. John L. Blaikie, to canvass for subscriptions and to procure plans. Mr. W. R. Gregg was chosen architect, and was able to present plans of a gothic structure, to be built of brown Credit Valley Stone, with light Ohio stone trimmings, that would combine strength and solidity of structure with gracefulness of appearance. These plans included the necessary alterations to the school-house. Tenders were called for, contracts were signed, and the work of construction was begun on June 23, 1889. On September 4, the first anniversary of the minister's induction, the corner-stone was duly laid by the Rev. Dr. MacLaren in the presence of a large company representative of various Presbyterian congregations in the city and of other Evangelical bodies. A historical statement of the congregation, together with other documents and papers, was placed in the foundation stone. Rain beginning to fall, the gathering repaired to Trinity Methodist Church, the use of which had been kindly offered by the pastor, the Rev. Hugh Johnston, D.D., and where brief addresses, suitable to the occasion, were given by prominent ministers and laymen.

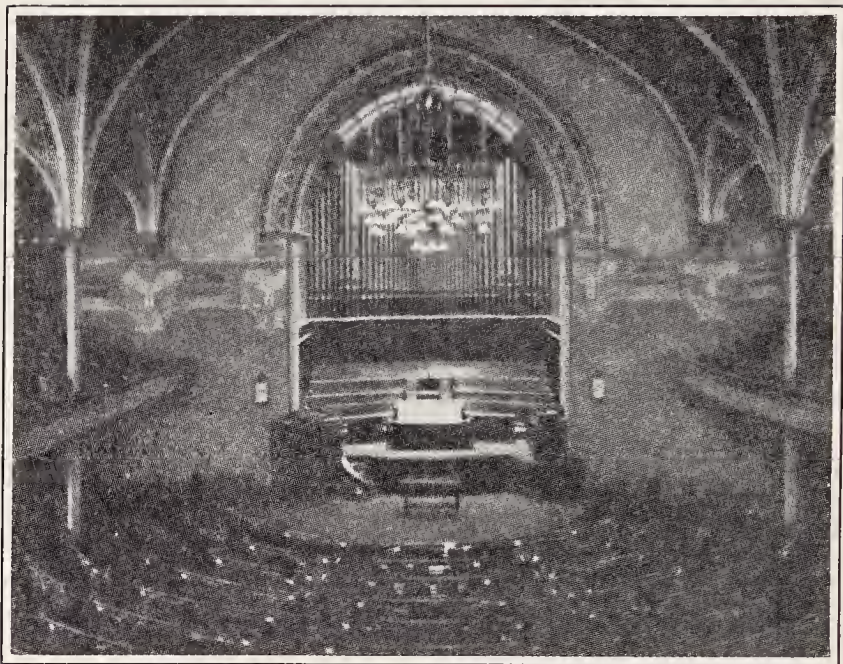
Under the direction of the building committee, the work of construction progressed rapidly, so that it was possible to arrange for the opening on June 8, 1890. Externally and internally, the church was looked on as in every regard worthy of the high purpose for which it had been erected. Amphitheatre-shaped, liberally lighted with stained glass windows, comfortably seated in the body and gallery of the church for twelve hundred people and carpeted throughout,—with a handsome new organ and a pulpit in beautifully carved

wood,—the building suggested a place of worship amid bright and pleasant surroundings. At the same time, the school room had been raised another story to match with the height of the Church, and provided amply for many congregational activities, and in the basement were to be found a kitchen and a large supper room.

The Rev. William M. Paxton, D.D., of the Seminary, Princeton, N.J., conducted the opening services; in the forenoon he preached from I Corinthians 1:18, and in the evening from Matthew 27:22. The afternoon service was conducted by the Rev. Principal Caven, the text of whose sermon was John 14:16. The dedicatory prayer was offered by the Rev. Dr. Reid, and the Rev. Drs. MacLaren and Gregg, besides the minister, also took part in the exercises. On the Monday evening a large audience heard a lecture by the the Rev. Professor Clark, of Trinity University on "Savonarola." On the following Sunday the opening services were continued, the Rev. Dr. Parsons preaching in the forenoon, and the Rev. Dr. Potts in the evening; in the afternoon a children's gathering was addressed by the Hon. S. H. Blake, K.C., and Mr. John L. Blaikie.

* * *

For a congregation so recently organized, the membership of which in 1899 was comparatively small, the erection of such a building was an undertaking of no small magnitude. But there was a fine generosity on the part of the people, and the eighteen or twenty bondsmen, required by the mortgagees, readily assumed heavy personal responsibilities, for which the congregation of later days should ever hold them in grateful remembrance. But, notwithstanding the liberal gifts of many subscribers, the congregation, when it entered the new Church, had liabilities of



INTERIOR VIEW OF THE CHURCH

\$73,000—the first mortgage of \$50,000, the second of \$16,000, and a note at the Bank for \$7,000, the note being partly provided for by some subscriptions not yet due. Forty years ago, that was a very heavy debt,* and no doubt many a member may have asked himself, whether the congregation in assuming it showed itself foolhardy or was manifesting a courageous faith in God and in the future of the Church. In the light of later days this question has answered itself.

No further building was undertaken by the congregation till 1908, though in 1904 an additional forty-five

*Apropos of church debt, the matter of subscriptions was often under discussion. On one occasion special envelopes were recommended, and Dr. MacLaren, with pawky humour, suggested that if envelopes were used they should not be made too small.

feet of land facing on Bloor Street had been purchased. Gradually the conviction had been deepening in many minds, that if Bloor Street Church was to do its best work among the children and young people and to keep pace with modern conditions, it must have a new or a reconstructed Sunday School building. At the same time many, who felt the inadequacy of the old organ and choir equipment, advocated a new organ and a changed position for the choir. This issue the congregation faced in the early part of 1908, and authorized the board of management to proceed with the double project, when a subscription of \$10,000 had been obtained. This having been secured, a building committee, with Mr. M. Langmuir as chairman, was appointed; the plans of Messrs. Wickson and Gregg, architects, were submitted and approved, and the work was undertaken and in due time completed. The new organ, built by Casavant Frères is an instrument of high quality, and the new school-room admirably adapted for its purposes. Dedicatory services of each were held early in 1909, and the equipment, as it stands to-day, lends itself to widely varied types of service, and may be said to be generally satisfactory, save only that suitable provision can scarcely be said to have been made for the primary department of the school.

* * *

Owing to the decision of the civic authorities to widen Bloor Street, it became necessary to make a new entrance to the Church edifice. In this year of grace, 1927, this has been accomplished; the vestibule has been enlarged, a handsome new entrance from the street has been erected, and the front of the building has lost nothing of the symmetry and beauty of earlier days. Besides, the interior has been thoroughly re-



WM. DAVIDSON, K.C.
SENIOR TRUSTEE OF THE LANDS
OF THE CONGREGATION

furnished, the walls fittingly and tastefully decorated and a new system of heating and ventilation installed.

This valuable property is held by trustees, appointed by the congregation, but the care of it is in the hands of the board of management. The insurance, the upkeep, the seating, the ushering,—these, in addition to the raising and administration of the necessarily large income for congregational purposes, and other matters referred to them by the congregation, call for business experience and executive ability of no mean order. In these

regards the congregation has been fortunate during all these forty years; its affairs have been in the hands of competent men, who have given freely of their time and thought to the discharge of their trust.

IV.—Some Outstanding Characteristics.

There are some features, imbedded in the congregation's constitution, as adopted in January, 1888, that are worthy of note. This constitution provides for three distinct, representative boards or committees,—the session, the board of management, and the missionary committee,—each occupying its own separate sphere, but all bound together, in that the session is represented in each of the others. No pew rents are to be charged, and the moneys required for ordinary congregational purposes, as well as for the missionary, educational, and benevolent funds of the Church, are to be raised entirely by voluntary gifts. Besides, the expenses of the Sabbath School are made a charge against the congregation, so that all the collections in the school shall be for mission purposes. Duplex envelopes were not introduced into the congregation till 1909. But there are three outstanding characteristics imbedded not so much in the constitution as in the hearts of the people.

THE SIMPLICITY, SINCERITY AND DIGNITY OF PUBLIC WORSHIP

It was not without significance, not without intention, that, on the scroll on the wall beside the pulpit of the Church, there were inscribed the words, "The Lord is in His Holy Temple; let all the earth keep silence before Him." No single word can express the attitude to God of those, who worship in His House,—the expectant faith, the quiet confidence, the abiding joy, of men and women, as they draw near to the Heavenly Father. But surely in these days as in all times, it is supremely essential that worshippers should come into the Sanctuary with the spirit of deep

reverence. For it is the House of God,—not only the place hallowed by sweet and sacred memories, but the meeting-place between the human soul and its divine Redeemer. The things that are frivolous and trivial have here no place, and throughout the years the sanctuary has been separate from all unhallowed uses. The two great canons of Christian worship have been kept foremost in this church throughout all these years,—first, “God is a Spirit, and they that worship Him must worship Him in spirit and in truth,” and secondly, “Let everything be done decently and in order.” There are some men in the Canadian pulpit to-day, whose spirit was purified and ministry blessed by sharing in the devotional services of this Church during their college days.

THE PLACE OF HONOUR GIVEN TO THE WORD OF GOD

Mahomet in the Koran speaks of Christians as “the people of the Book.” This is what Christians ought to be in every age. For the chief end of Holy Scripture is to give to man fellowship with the Father and with the Son, Jesus Christ our Lord, and what nobler and diviner ambition can fill the human breast? It can be said with perfect truthfulness, that the pulpit of Bloor Street Church has refused to be drawn away by side issues and has always sought to lift up Christ, the Revealer of the Father and the Saviour of men, as presented in the Word, to interpret the will of God, as made known on the sacred page, and to apply the principles of the Book to the varying conditions and problems of our human life. The congregation may well be grateful that in these later years it has as its minister one, who is not only a sincere believer in Holy Scripture, but also an expert in its interpreta-

tion and exposition. And it is quite in accord with the congregational policy in these regards during the years, that of late the Department of Religious Education has come into being, at the heart of which is the training of those, who are to teach the Word of God to the boys and girls.

LOYALTY TO THE GREAT MISSIONARY ENTERPRISE OF THE CHRISTIAN CHURCH

At the very inception of the congregation the constitution provided for the appointment of a missionary committee, the distribution of the *Missionary Record* out of congregational funds, and the collection of missionary moneys, and kept before the people the ideal and glorious prospect of a world brought to Christ. The funds raised in the school were all to be devoted to the "Schemes of the Church." In the very early days the women and the girls formed themselves into missionary organizations, and for the boys there was organized in 1892 the "Boys' Own Mission Band." With the growth of the congregation, the contributions to the missionary, educational, and benevolent work of the Presbyterian Church in Canada increased, not by leaps and bounds, but steadily year by year.

In this year of grace, 1927, there are not wanting evidences that the Christian faith has penetrated to the remotest corners of the earth. Forty years ago it was not so. It was a brave thing—an unusual thing—for the founders of this congregation to strike the missionary note so strong and clear. Their faith has been abundantly justified by what we see to-day in the wide stretches of our own Dominion, and in the far-flung mission fields of our Church overseas.

The urgency of local needs has never been allowed to dim the vision, and still to-day the congregation, splendidly loyal to its past history, continues to "lift up its eyes and to look" far beyond itself, and, looking, to give of substance, prayer and life for the extension of the Redeemer's Kingdom.

V.—Ministerial Leadership.

A few years ago Dr. John R. Mott issued a book, entitled *The Future Leadership of the Church*, in which he contends that, if the Church is to grow, so as to meet the growing needs of the age, it must have able men in its ministry. Dr. Mott is, no doubt, right in looking on the minister of a congregation as its leader in worship and in Christian endeavour. Fortunately for me in the days of my unshared pastorate in Bloor Street Church, I was surrounded by men of clear vision, rich experience, and unflagging interest in the Kingdom of God, so that leadership became on my part a matter of delight. And in the exercise of my pastoral duties I found, generally speaking, a readiness to follow, so that the joy of leadership was only enhanced. As I look back on a pastorate in the congregation longer than most pastorates, my heart rejoices to remember the warm welcome accorded me in the homes and the sympathetic response to the challenge for Christian service. And, in this connection, I still feel something of the inspiration and joyous sense of Christian fellowship that came to me at our Communion seasons. Seldom has anyone, to whom was committed the care of souls, laboured among a more loyal, considerate, and sympathetic people.

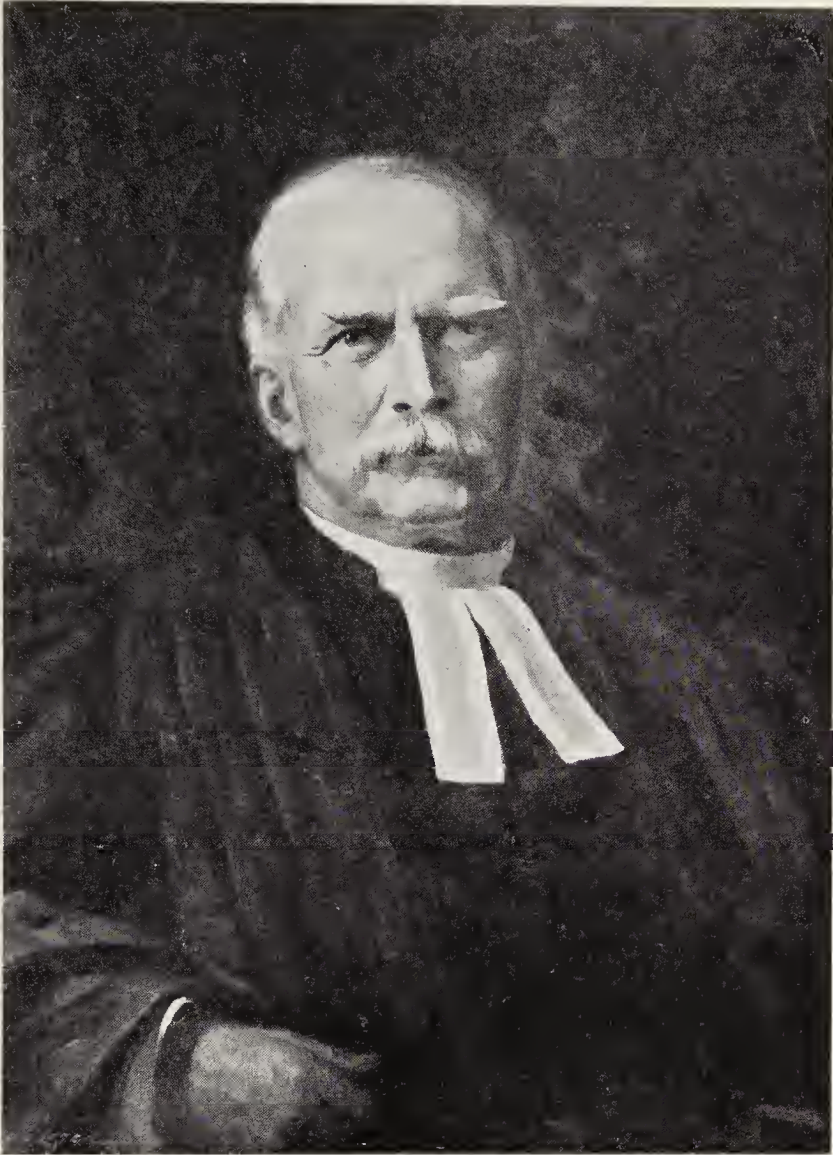
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The congregation having grown greatly, it authorized on March 22, 1905, the appointment of a "Church Secretary and Minister's Assistant;" this position, Mr. R. G. McKay, M.A., now of Eden, Man., filled with acceptance from April, 1905, to April, 1906. At this latter date, instead of continuing this office, it was agreed to appoint a missionary to labour in the

Reid (afterwards Rhodes) Avenue Mission, which had just been launched; to this work Mr. David S. Dix was appointed and ably led a number of our young people in missionary activities there. By action of the congregation Mr. W. A. Cameron, B.A., became "Assistant Minister" in Bloor Street Church, and with much success filled the position from May 1, 1910, until April 30, 1911, when he left to accept his first full pastorate at Scott, Sask. He was followed by the Rev. David Lang, M.A., B.D., called to this position from St. Andrew's Church, St. John, N.B., and warmly welcomed by the congregation. Mr. Lang's ministry here lasted for two and a half years; he resigned in July, 1914, and became later the pastor of Corona Church, Denver, Colorado.

An event of special interest in 1915 was the unanimous call to the Rev. George C. Pidgeon, B.A., D.D., then on the professorial staff of Westminster Hall, Vancouver, B.C., to the colleague pastorate of Bloor Street Church. Dr. Pidgeon accepted the call, was inducted on September 10, by the Presbytery of Toronto, and entered on a ministry that has been full, not only of event, but of high success. It was wartime, and the two ministers who laboured side by side in cordial agreement, found their hands quite full, each in the special department he sought to fill. Dr. Pidgeon's absence overseas, on Y.M.C.A. war service, from October, 1917, to June, 1918, made necessary the procuring of special preachers, of whom not a few were men of distinction.

Thirty years is the length of a generation, and, as the completion of that period in my pastorate drew nigh, the conviction deepened in my own mind, that I should lay it down in the interests of the congregation.



THE REV. WILLIAM GEORGE WALLACE, M.A., D.D.
(FROM A PAINTING BY J. W. L. FORSTER)

As soon as my colleague returned from overseas, in the summer of 1918, I informed him of my resolve, and then presented my resignation to the Presbytery. The events of those days one need not recall, but the resolution passed by the congregation, the spoken and written words of many friends, and the generous and affectionate recognition of my work by the people, I shall treasure, so long as memory lasts.

The new situation, that had thus arisen, necessitated a readjustment in the leadership of the congregation, and my resignation made possible the necessary financial provision therefor. A church office was established, and Miss Ethel K. Ross appointed church secretary in October, 1918; Miss Nina Millen, B.A., was appointed secretary of young women's work, and entered on her duties in June, 1919. In 1919, in accordance with plans formulated by Dr. Pidgeon, a Department of Religious Education was called into being, with a definite constitution, combining in itself the Sunday School and various other forms of young people's work, and having specified objects in view. Pioneering in this important department, a Religious Education Council was appointed, consisting of seven members, which at a later date was somewhat enlarged. Following the action of the congregation at its annual meeting in January, 1919, the Rev. C. Melville Wright, B.A., became director of religious education, assuming his duties on October 1st; to the discharge of these duties he brought energy, experience and sympathy, and in the work assigned to him during the years reaped much success. Miss Millen was succeeded in May, 1921, by Miss Lillian Oliver, and she in January, 1923, by Miss Cora Messer, B.A., who resigned in June, 1927. In 1924 Miss Margaret Mutch was added to the staff as



REV. C. MELVILLE WRIGHT, B.A.

girls are being trained in the spirit and practice of public worship and taught in the things of the kingdom as their young minds are able to understand. A Vacation Bible School was established in the community, and elsewhere camps and conferences for the developing of the young life of the church, with which kinds of Christian service Bloor Street Church linked itself with entire sympathy.

And thus in the progress of the years and by the intelligent training of our young people the leadership of the few in Christian service will, it is confidently hoped, become the leadership of the many.

leader of Canadian Girls in Training. Under the Department of Religious Education there came into being on February 8, 1920, a series of services for boys and girls, held at the same time as the regular Sunday forenoon services, but distinct from them—the “junior congregation” for children between the ages of seven and fourteen, and the “kindergarten” for children under seven. Thus not only are parents enabled to attend the regular services without any special concern for their children, but the boys and

VI.—Other Working Forces.

Reference is made elsewhere in these pages to the ministers, the session, the board of management and the missionary committee. But in a fully organized modern congregation, such as this is, there are not a few other working forces, of which mention ought to be made; not that these forces are entirely separate and distinct from one another, but exercising their energies along special lines, and, working together under the direction of the Church's Head, constituting the congregation a living organism.

THE CHOIR

The main function of a choir is to lead the worshippers in sacred song, though it may also serve the purpose of religious impression or appeal. In these regards this congregation has been fortunate throughout most of its history in having a band of trained singers, who have entered into the spirit of worship. The first choir leader was Mr. Fred W. Lee, followed later by Mr. Arthur H. Greene. From 1894 to 1898 Mr. and Mrs. H. M. Blight were leader and organist respectively, and for the following eight years the double post was filled by Mrs. Blight. Among the soloists of these days were Miss Agnes Forbes (now Mrs. E. R. Heyland), Mr. and Mrs. J. Massie, Mrs. R. J. Dilworth, Mr. A. M. Gorrie, and others.

In 1908 Mr. Peter C. Kennedy became organist and choir master, and continued in that position until the present year, with the exception of some three years, during which Mr. F. Arthur Oliver was the incumbent. The quartette of soloists, Mrs. Leonora James Kennedy, Mrs. Elizabeth Campbell, Mr. P. Redferne Hollingshead and Mr. Arthur Blight, will long be remembered.

The writer gladly bears testimony to the fine contribution made by Mr. Kennedy in regard to the service of praise in the congregation and to his cordial co-operation with the pulpit.

THE MEN'S ORGANIZATION

In 1905 the Men's Association was formed for the purpose of social intercourse among the men of the congregation and of discussing questions of public interests from the ethical and Christian standpoint. The Rev. J. A. Macdonald was its president. While it lasted, it served a good purpose, but the building operations of 1908 made it difficult to carry on; and though the men often met together with similar objects in view, the Association was not revived till November, 1918. In 1924 it was amalgamated with the Young Men's Business Club under the name of the Men's Club of Bloor Street Church. Under the various names the Association did not a little to promote acquaintance and goodfellowship among the men, and to aid in substantial ways the congregation's activities.

ORGANIZATIONS AMONG THE WOMEN

The *Women's Association* was organized in November, 1888, to do what is particularly women's work in the congregation and to assist the managers and session in any way that may seem advisable. It grew out of the earlier ladies' committee. For many years it was charged with the distribution of copies of the *Presbyterian Record* in the homes of the people. It rendered valuable aid also in the matter of the building and furnishing funds of the Church, and throughout the years has accepted responsibility in catering for countless social gatherings and also brought comfort and joy to many needy homes and districts by its sub-

stantial gifts of money and of handiwork. During the war the association gladly rendered invaluable service to the boys overseas and to the inmates of the military hospitals at home. Many elect ladies have served as officers or committee conveners during these years, and, as might be expected, the association has been a vital factor in the congregation's life.

The *MacLaren Auxiliary* (W.F.M.S.). In view of the fact that the organizing of the women of the Presbyterian Church in Canada, western section, into one body to send the gospel to their sisters overseas originated with the Rev. Dr. and Mrs. MacLaren and the Rev. Dr. Topp, father of Mrs. Wm. Davidson, it is not surprising that, as soon as Bloor Street Church became a congregation an auxiliary of the W.F.M.S. was formed in it and that it was called the "MacLaren Auxiliary." It was from this group of earnest and praying women that much spiritual influence flowed into the homes of the people and strengthened the life of the congregation.

The *Robertson Auxiliary* (W.H.M.S.). Growing out of the Atlin nurse committee, the Women's Home Missionary Society was formed in 1903, with the motto "Canada for Christ." On January 14, 1907, an auxiliary was organized in Bloor Street Church, and to it was given the name of the Great Home Mission Superintendent. By means of its activities the interest in home mission problems was deepened and generous action promoted.

The *Wallace Auxiliary* (W.M.S.). As at present. At a great gathering in Knox Church, Toronto, on May 15, 1914, there were formally united, by action of the general assembly, the three societies, the Women's Missionary Society of Montreal, the Women's Foreign



MRS. DR. MACLAREN
MRS. D. M. BEATTIE
MRS. DR. GREGG

MRS. JOHN DAVIDSON
MRS. R. F. ROWLANDS
MRS. D. H. GIBSON

Missionary Society and the Women's Home Missionary Society, under the name of the Women's Missionary Society of the Presbyterian Church in Canada (W.D.). Less than two weeks later the MacLaren and Robertson auxiliaries were united with a total enrolment of one hundred and ninety-eight, and the name "Wallace Auxiliary" chosen for the new organization. It is sufficient to say that this Auxiliary, noted for its spirit of prayer and good works, still splendidly maintains the best traditions of earlier days and manifests a large and liberal interest in the Kingdom of Christ at home and abroad.

ABOUT THE YOUNG PEOPLE

Several forms of young people's organizations have been tried, but with varying results; the Young People's Christian Association (1888-1898), the Society of Christian Endeavour (1898-1902), the Young People's Guild (1902-1907), and the Young People's Union, which was intended to be a rallying centre for all the young people of the congregation, and on whose executive should be representatives of the Young Men's Bible Class, the Minister's Bible Class, the Sabbath School Association, the Young Women's Auxiliary and the Tennis Club. After the disturbing period of Church re-building (1908-1909) and the war years, the Union finally emerged as the Young Peoples' Federation, with something of the same objects in view. Among young people's organizations mention ought to be made of the Young Women's Auxiliary (W.M.S.), (1898-1917), which in the later year gave place to the Young Women's Federation, the Minister's Bible Class, founded as such in 1906, the Men's Bible Class, with which the name of Mr. Frank Yeigh must always be associated, and the Good Cheer Circle.

AMONG THE BOYS AND GIRLS

In the *Boys' Own Mission Band* (1892-1907) not a few young men found early inspiration to a true and useful life. The *Boys' Brigade* (1895-1897) attained some measure of success. The *McCracken Mission Band*, intended for the younger girls of the congregation and named in memory of Mrs. Thos. McCracken, was formed in September, 1890, and still renders in the homes of the congregation a useful service. There has been throughout the years a band of devoted helpers in this good work.

THE SABBATH SCHOOL

It was in thought for the children that this congregation had its birth, and ever since it has made provision for the supplementing of their home training. The School has always been divided into primary, junior, intermediate and senior departments, and the adult classes have been the men's, the minister's and the Good Cheer Circle. The supply of regular and capable teachers has not always been sufficient, but all through the years there has been an earnest band of officers and teachers, busy men and women, who have given ungrudgingly of their time and service. There has been a worthy succession of superintendents, the list of whom is given elsewhere. Even to name all those officers and teachers, who over longer or shorter periods laboured in the good work of the school is impossible; but these are some names that all will agree ought to be mentioned for long continued and efficient service,—Messrs. T. Bradshaw and W. W. Cumming in the main school, Miss E. M. Russell and Mrs. J. A. Jackson in the primary department, and Mr. Frank Yeigh, so long the leader of the Young

Men's Bible Class. With the school as its throbbing centre the Department of Religious Education has of recent years been organized, which contains within itself so many elements of promise. In this connection some recent words of Dr. John R. Mott may appropriately be quoted:

"The goal towards which the whole of creation is striving is, according to St. Paul, the revealing of the sons of God. Religious education, in the broadest sense, comprises everything that contributes to the realization of this great end. It includes all efforts and processes which help to bring children and adults into a vital and saving experience of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in every-day situations and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine."

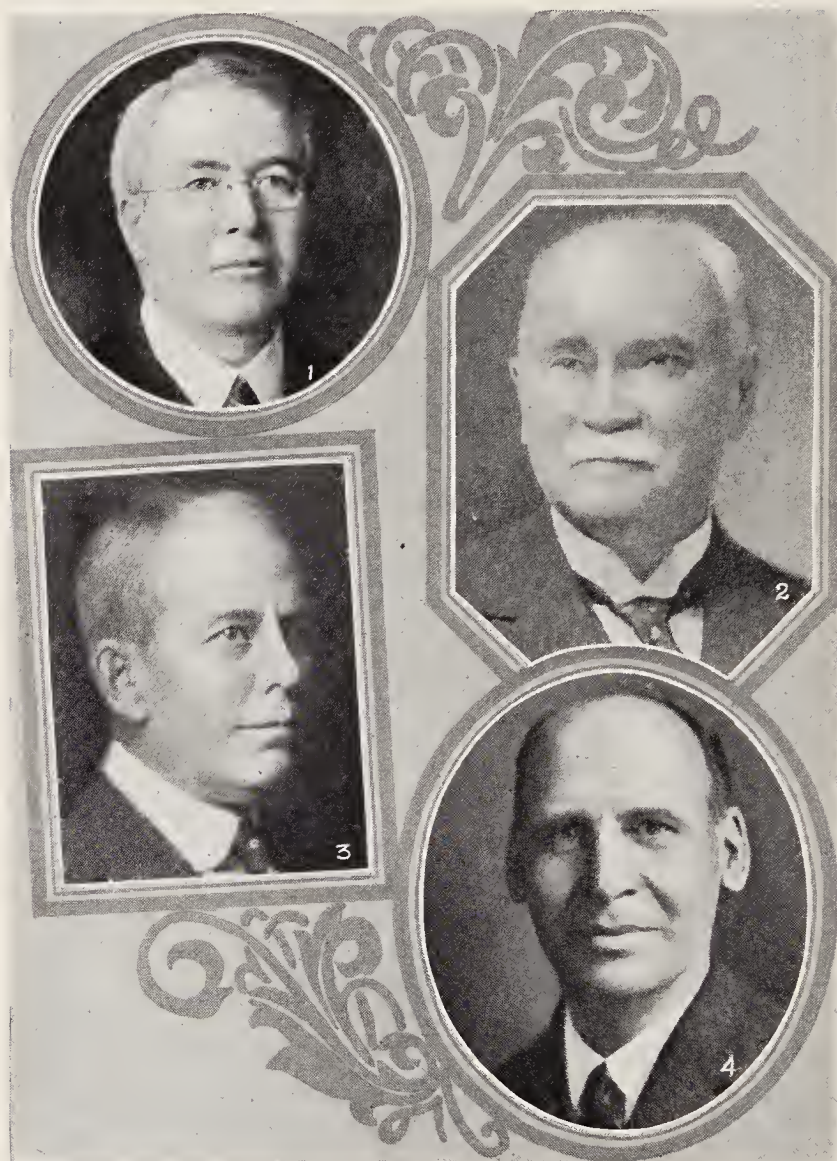
It is not possible to estimate the deep and far-reaching influence of the organizations briefly referred to above, on individual life or in the wider sphere of the extension of the Kingdom of God. The outer form of them may conceivably change to meet new conditions, but we can hope for nothing higher than that the spirit of faith and courage, of earnestness and fidelity, that had marked them, may abide in the days to come.

VII.—The Missionary Enterprise.

Steadily in the earlier years the seeds of missionary information were sown, interest kept deepening and gifts kept increasing. In the church services, the weekly prayer meeting, the women's gatherings, the Sabbath School, by wise and persevering effort, the missionary cause at home and abroad was stressed, and this notwithstanding the very heavy financial burden the congregation was carrying.

It was in the year 1908 that a striking advance was made. There was a historic gathering in St. James' Parish Hall, Toronto, at which was inaugurated in Canada what is known as the "Laymen's Missionary Movement,"—a most noteworthy uprising among the laymen of the Protestant Churches with its great and inspiring watchword, "The Evangelization of the world within this generation." Bloor Street Church was one of the first to feel the impulse and inspiration of the movement.

I remember as if it were yesterday a little company of us, who met in my vestry one Sunday afternoon in the early days of 1912 to consider the question of an every member missionary canvass in the congregation. Only five of us, Messrs. T. Bradshaw, T. Findley, J. A. Paterson, G. E. Shaw and myself. A sandwich and a cup of tea took the place of the ordinary Sunday afternoon refreshment. For two hours we thought and planned and prayed. Out of that little gathering arose the successful canvass of the following weeks, when, after full information had been given from the pulpit and otherwise, forty men went two by two to the homes of the people to obtain their pledges for the missionary enterprise. The congrega-



A MISSIONARY QUARTETTE

THOMAS FINDLEY

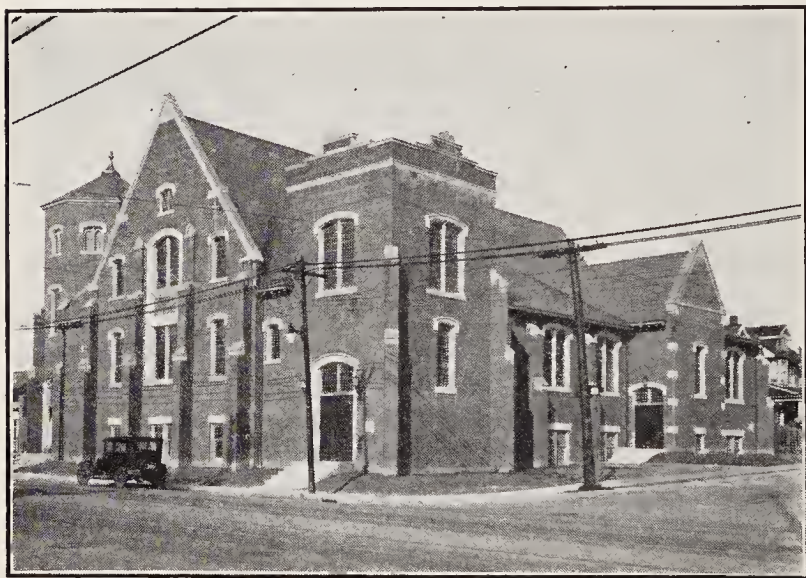
GEORGE E. SHAW

JOHN A. PATERSON, M.A., K.C.

THOMAS BRADSHAW, F.I.A.

tion's total contributions to the "Schemes of the Church," which for 1911 had been \$9,000.10, mounted in 1912 to \$15,500.20. Under the fostering care of a strong committee Bloor Street Church reached perhaps the first place in missionary gifts in the Presbyterian Church in Canada. This place was fully maintained up to January, 1925, when the congregation voted to enter into the United Church of Canada,—the total gifts to the "Schemes of the Church" for 1924 amounting to \$23,280.09,—and since that date, to judge by the contributions, the missionary interest has shown no sign of waning. In addition to all this, witness ought to be borne to the creditable part taken in the raising of the century fund, launched by the general assembly with a view to strengthening the missionary work of the Church and relieving congregations burdened with debt; of the assembly's century fund committee this congregation supplied the chairman (the Rev. Dr. Warden) and its minister as secretary. And to the forward movement, launched by the assembly in 1919 to repair somewhat the wastage and decay suffered by the Church's missionary and other undertakings during the War, this congregation subscribed approximately \$100,000. And now the maintenance and extension fund of the United Church is finding here a congregation that is contributing to the Lord's work with a generosity and on the part of many a self-sacrifice, that are worthy of all praise. It is especially worthy of note that in the fifteen months immediately following the consummation of Church union the congregation not only met its allocation of \$50,000 to the maintenance and extension fund, but exceeded it.

Bloor Street Church began as a self-supporting Church, not having sought or received any assistance from Home Mission funds; and indeed very early gave of financial and other help to causes being just established. In 1890 it assisted in the initiation of work in the Wychwood district, where now is to be found the well-equipped and successful St. Columba United Church. Besides helping in general Church extension in the city, the congregation in 1906 assumed special responsibility for the carrying on of a mission on Reid (now Rhodes) Avenue. Mr. F. B. Allan, one of the elders, purchased a lot for the purposes of the mission, and Mr. David S. Dix (now the Rev. Professor Dix, Ph.D., of St. Andrew's College, Saskatoon), was placed in charge of the new cause. The mission was opened in a tent, and in due time a commodious brick building



RHODES AVENUE UNITED CHURCH

was erected. The Rev. D. Wallace Christie, just graduated from Knox College, was on September 17, 1907, inducted as its first minister, and still—after the interval of a brief pastorate in Chalmers Church, Woodstock,—exercises his energetic leadership in what is now the Rhodes Avenue United Church. This congregation, now strong and vigorous, with a membership of well nigh nine hundred has recently erected a handsome new Church building. Bloor Street Church initiated this cause, and nursed it in the earlier years with money and with a fine band of helpers.

The congregation's next undertaking of this kind was the founding and fostering of the Glebe Presbyterian Church; to the purchasing of the lot and the early maintenance of the mission it contributed generously. About this time also it took, by way of gifts and personal service, a liberal interest in St. Christopher House, Toronto,—an interest that has never been allowed to flag.

In the wider Home Mission field, the congregation has always manifested a vital interest, and under its present minister, who was for some years the convener of the Church's board of home missions, it is not strange that the interest has increased. From time to time also special home mission fields have been allotted to this congregation and in part maintained by it, and through the years there has been a constant stream of students, worshipping here, who afterwards laboured as missionaries in our north or west. In every central and western province of Canada, and in some parts of the United States, there are to be found ministers, at one time in the full membership of this congregation, who are to-day rendering distinguished

service as home missionaries, ministers of self-supporting congregations or college professors.

Into the great mission field overseas, not a few of our members have gone in the interests of the Kingdom. Perhaps the first to go was Miss Davina G. Robb (afterwards Mrs. James Menzies), who was designated to Honan in 1896, and, later, others, such as Mrs. John Griffith (Honan, 1897), the Rev. J. H. Bruce, B.A. (Honan, 1902), Miss Dorothy Kilpatrick, B.A. (Central India 1914), the Rev. H. S. Forbes, B.A. (Honan, 1914), Miss Grace M. Beattie, B.A. (Trinidad, 1916). Of the self-denying service rendered by these and by others, designated later, space denies an opportunity to speak.

* * *

But one must speak of the Rev. James R. Menzies, B.A., M.D., already at work in North Honan since 1895, who was in 1902 designated by the board of foreign missions as the special missionary of Bloor Street Church. A man of unusually varied gifts and of unwavering devotion he seemed invaluable in the Honan field; and by his skilful surgery in the little hospital at Hwai-Ching, built by the gifts of a few friends in Bloor Street Church, relieved many a sufferer and brought the peace and joy of Christ to many a soul. In *Link by Link*, a booklet issued in 1911, is a most illuminating account of this Christian doctor's ministry. The news of his death, on March 17, 1920, at the hands of Chinese bandits, when he was trying to defend the women of the compound, and the sad, yet triumphant, memorial in the home church on March 28, are still fresh in our memories. At a later date Mrs. Menzies and her daughter, Jean (now Mrs. G. H. Stockley, of Sianfu, Shensi), were accepted



DR. MCCLURE



DR. MENZIES AND FAMILY

for service on the field, where the husband and father fell in the behalf of those in danger. A worthy successor to Dr. Menzies was found in Dr. Robert Baird McClure, a member of this congregation, who was designated in 1923 to the North Honan field and whose support has been undertaken by the Sabbath School. This designation took place in Bloor Street Church on June 17, 1923, and, in addition to Dr. McClure, Miss Jean Menzies, Miss Coral Brodie, Mrs. Harold D. Brown, Miss Marjorie Webster and Dr. Victoria Chung were set apart for service in the foreign mission fields. Surely a Sunday forenoon long to be remembered!

The situation that has recently arisen in China has necessitated the withdrawal meantime of the missionaries from Honan, West China and South China, and the future is not clear. But even in times of anxiety and perplexity we must believe that God reigns; that is the sheet-anchor of our faith. And our confidence that this national upheaval will turn out for the furtherance of the gospel is confirmed by the steadfastness of the Chinese Christians and by their assuming so bravely the conduct of the missionary work. May we not believe that through these strange happenings God is developing a sense of responsibility and initiative in the native Church?

VIII.—For King and Country.

During these forty years there is a long list of men and women, many of them still with us, who have attained distinction in the service of their country. They are worthy of honourable mention in the story of the congregation, and not a few are named in other parts of this record. Our judgments are too faulty, and our insight too shallow, to permit of our attempting to make a complete list; the estimating of service and the awarding of honours may be left in the hands of the Judge of all the Earth.

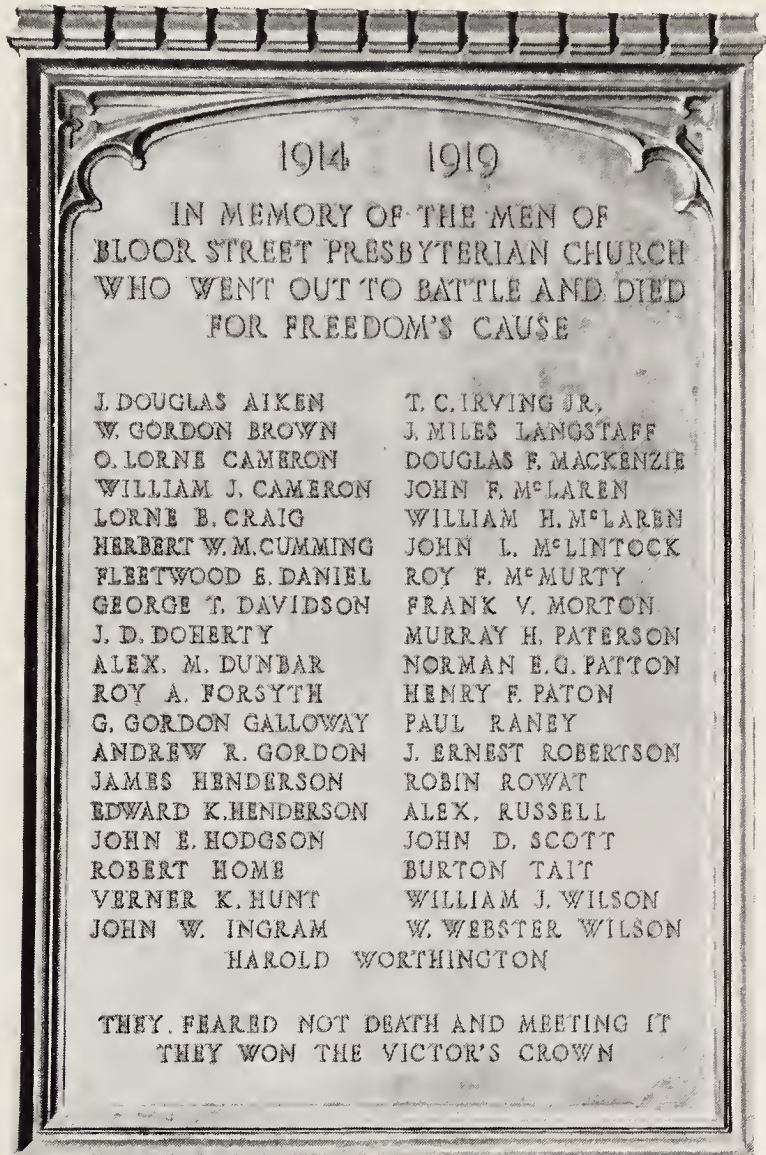
But the story of Bloor Street Church would be very incomplete, if mention were not made of those who fared forth to the Great War in behalf of the world's liberty, and who made the great sacrifice. Those eventful years, 1914-1918, brought about in all lands such a tremendous upheaval, such changes of a fundamental character, that the world has been striving ever since to adjust itself to new conditions. We have hoped, we are still hoping, that through the League of Nations the law of international goodwill may be established over all the world, and we are watching with prayerful interest for the clearing of the sky, not only in international affairs, but also in the realm of religious belief and human conduct.

But the importance of to-day's issues cannot, must not, dim for us the remembrance of those great days, when earth and air and ocean were shaken by the clash of empires, and when in Britain and in the Dominions overseas men sprang to arms in defence of our national ideals and of the world's freedom.

Approximately one hundred and fifty of the young men of this congregation made the great venture of

faith and put on the uniform,—several of our women also served as nurses,—and by those who could not go the provision of all sorts of supplies was open-handed. It was considered quite in keeping with the sacred character of the building, that the Union Jack found a prominent place in the Church, for the issues at stake were not only national, but also moral and spiritual; the twin flags still hang in the sanctuary, a silent reminder of our nation's worthiest ideals. As the war progressed, fateful telegrams kept arriving, and many families were called to pass through the dark valley of deep anxiety and sore bereavement; the congregation meantime had a deeper note in its life and came to know as never before the meaning of intercession and sympathy. And still men and women kept going at their country's call, till ultimately there were on our honour roll two hundred and fifty-nine soldiers and sailors and twelve nursing sisters. Among many tokens of affectionate concern for them, the congregation, at the request of the National Council of the Young Men's Christian Association released Dr. George C. Pidgeon, its new associate minister, that for some months he might visit the forces overseas and bring his message of cheer and sympathy to our own men.

At long last the Armistice was signed on November 11, 1918, and in due time it was possible with some accuracy to make a list of those who had made the supreme sacrifice. Not a few of our bravest and best had fallen; they had been counted worthy, and their sacrifice God had accepted. A tablet containing their names was placed in the Church, that in all coming time they might be held in loving and grateful remembrance; this tablet was unveiled on May 16, 1920, by Mr. J. A. McLaren. As Pericles once said of Athenian



men, who had died in battle,—“They were worthy to die for Athens, not the Athens of stone and mortar, but the Athens of law and liberty,”—so may we say of these honoured dead, “They were worthy to die for freedom and for the cause of righteousness upon the earth.”

“These laid the world away; poured out the red sweet wine of youth.”

And surely their splendid venture of faith, their self-forgetting endurance, and their sublime offering of themselves for high ideals, will never cease to rebuke our indolence and stir us up to more faithful service and more willing sacrifice for the Kingdom of God! As we read their names, though we still “use the world,” surely henceforth we shall not “use it to the full,” as if the gain of things earthly were our greatest gain, or the loss of things earthly were our greatest loss.

IX.—The Way of the Cross.

Many others than Presbyterians lent a helping hand to the congregation in its early stages, and in its first annual report the board of managers referred to "the many kind words and acts of Christian brethren of all denominations in carrying on this undertaking." After the laying of the corner-stone of the church on September 4, 1889, the gathering, because of the rain, repaired by invitation to Trinity Methodist Church, where, among others, the Rev. Canon A. H. Baldwin (Episcopalian), the Rev. A. F. McGregor (Congregationalist) and the Rev. Hugh Johnston and the Rev. W. R. Parker (Methodist) extended cordial congratulations.

It is matter of common knowledge that Trinity (Methodist), Walmer Road (Baptist) and Bloor Street (Presbyterian) Churches maintain throughout the years a fine spirit of co-operation and at intervals have met together in united gatherings for worship or social intercourse. Is it any wonder that amongst us there grew up a very kindly feeling towards other branches of the Church of Christ, and that as time went on the Church Union movement found here a sympathetic and vital centre?

This congregation came into being, when the Protestant bodies in Canada were beginning to try to get together. By action of the Anglican Synod in 1885, the Methodist Conference in 1886, and the General Assembly in 1888, a joint committee was formed, which met in the old Y.M.C.A. Hall, Toronto, in 1889, and spent two days in earnest discussion. As time went on, Baptist views on Baptism and Anglican views on the Episcopate seemed to necessitate the withdrawal of these two bodies from the movement. But

Church union among Congregationalists, Methodists and Presbyterians was deemed possible, and the difficulties, arising from questions of doctrine and Church policy, gradually disappeared as they were courageously faced. For the story of the movement one must look elsewhere; it may be sufficient to say here, that, at long last, in the wonderful services in the Arena, Toronto, of June 10, 1925, the Presbyterian Church in Canada, the Methodist Church and the Congregational Churches of Canada entered into, and constituted, the United Church of Canada.

This congregation, strongly Unionist in sentiment from the beginning, approved by a considerable majority in 1911 of the Basis of Union, then submitted by the Assembly, and again in 1915 of the revised Basis of Union. But by the later date the Presbyterian Church Association had been formed, in opposition to the Church union movement, and found not a few supporters in this congregation. So that, when after Church union had become a fact, and the United Church of Canada had been launched, the congregation required to indicate by ballot whether it would follow its Church or remain outside of the United Church, the vote revealed a strong and numerous opposition to the Church's action. The vote, however, being 1,055 to enter the United Church of Canada and 311 opposed, was so decisive as to leave no doubt as to the congregation's judgment.

* * *

It is not easy to estimate the motives, by which the great majority of the membership were actuated in reaching this decision. The congregation had been predominantly Unionist in sentiment during its whole history, and not a few of the leaders of the movement

had been in its membership. Both sides of the question were presented from the pulpit, and without doubt the weight of argument had its effect. And behind and beneath all argument was the abiding conviction in the hearts of many, that, if it were at all possible, without the sacrifice of essential truth, the various branches of the Christian Church ought to get together and thus make real the fascinating dream that Canada might set an example to the world in the matter of Christian unity. There can be no doubt, also, that not a few were so trustful of the wisdom of their minister's leadership, that they were prepared to follow him into the United Church. For to Dr. Pidgeon had been given by the general assembly the convenership of its Church union committee, in succession to Drs. Caven, Warden, Patrick and W. J. Clark; as such he had to face heavy responsibilities, to meet bitter and often undeserved criticism, and to give leadership in difficult situations. In the eventful year, 1925, he was moderator of the Presbyterian Church in Canada and thereafter the first moderator of the United Church of Canada; the duties he was called on to discharge necessitated his frequent absences from his own pulpit and pastoral work,—a sacrifice on the part of the congregation, which it gladly made in behalf of the cause.

It would be idle to say that the withdrawal of such a large number,—for since the vote and up to the present approximately two hundred and forty have separated themselves from Bloor Street Church on account of union—did not create for the congregation some serious problems. The working forces were somewhat diminished and the financial strength reduced; such problems as these, however, could be faced and satisfactorily solved in process of time. But



THE REV. GEORGE CAMPBELL PIDGEON, B.A., D.D.

families were divided, friendships endangered, old associations broken up, and where for years people had sat side by side at the communion table, now they went different ways. For the congregation, as no doubt also for many, who withdrew from it, it was the way of the Cross. But what else could be done? Unionists were not willing to accept the responsibility of hindering a movement, that had so many evidences of God's favor and guidance. Besides, they had heard the clarion call of war-time, that the old standards were not sufficient, and that new standards of efficiency and service demanded the elimination of waste and the conservation of energy and life for the Kingdom's sake. The conviction was deep and strong, that the union of these Christian forces was right and that if ever it was to be accomplished it must be now; and the way of Christian duty must be followed, even though it involved the bearing of a heavy cross. "He that loveth father or mother more than me is not worthy of me."

* * *

The future of the United Church of Canada is assured, and, as a congregation within this fold, Bloor Street Church has felt the challenge of the times, and, it believes, also the challenge of the Christ, and will do what it can to meet it. Meantime, even as the sun at dawn causes the crawling, creeping things to make for cover, the Spirit of the Christ will more and more banish all bitterness towards our brethren, fill our hearts with the joy of His presence and help to heal the wounds and in due time the separations of these days. Till the day of reunion and of even a larger union of the divided forces of the Christian Church comes, as come it shall, we must in faith and patience tread the way God has appointed for us.

X.—Facing the Future.

Amid the unrest and kaleidoscopic changes of these days in which we live, no horoscope can foretell the happenings of the coming time. In the realm of religion, as in all other realms, the ferment is working, and one would be bold indeed who tried to predict the issue. But "God is in His world," and we have faith to believe that He had a purpose in the forty years' training of this congregation,—a goal, for the attaining of which He was preparing us by discipline and experience.

Why did God lead Israel forty years through the wilderness? The passage of the Red Sea—the bitter waters at Marah—the walls at Elim—the smiting of the rock in Horeb—Jehovah's ten words to the people out of Sinai—the making of the tabernacle—indeed, all the events of that wilderness journey. What was it all for? Why this variety of experience—this sternness of discipline? The prophet Amos (Amos II. 10) interpreted it as being Jehovah's preparation of His people, so that they might drive out the Amorites from the land of promise and thus possess the land for Him. It is always a task of this kind for which God is preparing His People. Scholars tell us that the Amorites were probably not a separate nation; the name literally means those who dwelt in the mountains, the fastnesses of the hills, the difficult places. "To possess the land of the Amorite" means in every age the undertaking and discharging of a great task. It is not straining the word of Amos overmuch to say that this was God's purpose in the development and discipline of Bloor Street Church during the past forty years.

Those who think the United Church of Canada was brought into being simply to save money sadly err. This will be one of the results, and gradually overhead will be lessened, the cost of administration reduced and local saving of men and means effected; but, as the task before the United Church becomes more clear, a new standard in the ministry of substance will obtain and a higher measure of general and generous response ought to be reached. One other result of Church union and of the discussions in connection with it has been the deepening of conviction; in some regards the old landmarks have been shifted and the Christian faith has been stated in new terms, but, beneath all else, things have been "shaken, that those things which cannot be shaken may remain." But, in the final analysis, why did the Congregational Churches of Canada, the Methodist Church and the Presbyterian Church in Canada resolve to unite their forces? What is the *raison d'être* of the United Church of Canada? What is the great task to which it must apply itself?

In one sense, it is the same task that the uniting churches were trying to face separately; only now they face it with united forces, and, as and when necessary adjustments have been completed, they will face it more effectively. And it will be the aim of the United Church so to carry this responsibility that the remotest settlement in our land will enjoy the ordinances of the Christian Church, the children everywhere have the privilege of religious education, every movement of high social service be perfected, and the Gospel carried to all of the many millions in other lands, committed in the comity of missions to the care of this Canadian Church. But the United Church,

while maintaining its wide world outlook, has assumed a further and greater task for Canada. In the Diamond Jubilee of our Dominion, recently celebrated, the fact was everywhere emphasized that Canada is developing a national consciousness. Life here is different from that in other lands, our population is differently constituted, and the problems we face are distinct and peculiar to ourselves. The United Church aims to be a national Church, looks for the formation of a still wider national Church, not state but national, adapting itself to Canadian conditions and responding to the aspirations and needs of this young, eager and cosmopolitan nation. A mighty task, indeed! So mighty that it challenges the faith and courage of the Church, so that in this fair land it may slay the beast, fell the forest and let in the sun into every crowded centre and every remotest hamlet, until our nation is established in unity, righteousness and brotherhood, and takes its destined place among the nations for the welfare of humanity and the coming of the Kingdom of God. In view of this tremendous, this challenging, task it will work and pray for a complete union of all the Christian forces of this Dominion.

* * *

As a congregation of the United Church of Canada Bloor Street Church at the end of its forty years of history faces the future. Like Israel of old, its face is toward the sunrising.

What is the task of the pulpit? It can scarcely be said to be the same as it was forty years ago; at least the conditions have greatly changed, and the emphasis in the preaching has shifted. Perhaps the preaching to-day is simpler and more direct,—more social also, and less individual, than then. Other points of differ-

ence need not be stressed. There is reason, however, for saying that the task of the pulpit, as well as its opportunity, is greater than ever. Through the convulsion of the Great War and through the marvelous advance of Science, people are re-examining the foundations of religion and of life; scholarship, too, is freely investigating the Bible and its sources. Wealth has greatly increased and the luxury and ease it purchases; but earnest souls everywhere are learning that in the realm of deep satisfaction it is as "the apples of Sodom." It is a great thing to be a preacher to-day. He speaks to many, who seize the pleasure of the passing moment but are unsatisfied; he has the advantage too of the rising tide of religious enquiry. And not a few of those who study world affairs have the growing conviction that "in the last resort it is Christ and He alone, who possesses the secret that will unite and redeem the world."

And where can a pulpit be found that is fuller of opportunity than that of Bloor Street Church? In close proximity to one of the greatest of modern universities as also to important theological schools, the preacher here touches the thinking of countless students, future leaders in the complex life of this Dominion. If only, in sympathetic touch with the criticism of to-day, he steers clear of the Scylla of a narrow and intolerant dogmatism on the one hand, and on the other of the Charybdis of a rationalistic modernism, and preaches with audacious faith a positive Gospel, the Gospel of the grace of God—"the news of satisfaction"—he will exercise an influence on individual, social, and national life beyond all telling. The Bloor Street pulpit of to-day is the earnest of rich and abundant fruitage in time to come.

The task of the congregation is not growing less difficult; side by side with a wide-spread personal religious interest is a lessening contact with organized Christianity. The motor, the radio, the weakening of parental authority, the changing of social customs,—there are many explanations offered. It may be but a passing phase of modern life,—and a rather selfish and narrow phase. The pendulum will swing back again, and people will once more feel the attraction of a vital message, the elevating and strengthening influence of public worship and the satisfying fellowship of kindred Christian souls. We stand in a new age, in which time and distance and the barriers of Nature have been overcome, when the events in other lands are known immediately in ours, and when the hope of the future is based on corporate action; it must surely be, that those who seek the Kingdom of God, will feel the necessity of assembling themselves together for Christian worship and united endeavour in His cause.

* * *

There are immediate problems that demand consideration. Bloor Street throughout its history has been a family Church, but in these days of rapid transportation the tendency is for families to seek homes farther from the busy centre of the city. In the ordinary course of events, some of those who have moved to newer parts may seek Church connection in their own districts, while their places in this neighbourhood will not likely be taken by families owning their own homes. Instead, apartment houses are springing up here and there, where permanence of residence can scarcely be said to obtain. But the great educational institutions will remain, and in this

district there will always be hundreds of students, to whom this congregation might reasonably be expected to minister*. Whether this situation will demand the combining, sooner or later, of local United Church forces, so that there will always be a strong, vital, throbbing centre of religious activity here, is worthy of the best consideration of the congregations concerned.

The welfare of all must be attained by the excellence of each. The congregation is not composed of office-bearers only, but of a vast number of members and adherents as well. The task just ahead is difficult, and the solution perplexing. To tackle the hard thing will kindle heroism; and the leaders may well sound the trumpet, for it is the note of faith and hope and courage, yea, of defiance even. With the ideal in clear view, it is worth while taking risks; like Epaphroditus, who in passionate surrender for a high purpose flung down his life as a gambler flings down his stake. One will watch with keen interest how the young people, who have entered into a precious heritage, will use it; will they make the fine traditions of these forty years something to boast about, perhaps a bed of ease to lie upon, or will they be to them an alpenstock, with which to climb to greater heights? One greatly mistakes the spirit of the young people of to-day, if with such a task calling them they are content to pass it by and—to lose themselves in the crowd.

*It is impossible to estimate the number of university students who, during these forty years, have been associated more or less closely with this congregation. The records seem to show that some one hundred and forty-six young men, studying for the ministry, have been members in full communion with Bloor Street Church, and a few others, whose certificates of membership had not been withdrawn from their home congregations, have looked upon "Bloor Street" as their church home, while attending college in Toronto. When the life story of these men comes to be written, it will be discovered that in this connection the congregation has rendered a distinct service to the Kingdom of God in Canada and throughout the world.

A party of friends, seeking some vantage ground from which to see the glorious scenery of lake and village and glade, climbed to a high spot among the Swiss hills. But the sky gradually became overcast, and they looked out on nothing but fog. Until someone said, look! And there above the clouds stood the Dent du Midi and the great White Mountain—so sure, so stable, so majestic. To-day our eyes look out on much that is dark and forbidding; there is so much of perplexity that we seem sometimes to have lost the way. But there above the fog stand the eternal hills, emblem of the strong Son of God, to whom all authority in heaven and on earth has been given. He is the source of all power; in His strength we shall conquer. We do not touch Him across nineteen centuries; He lives to-day. Can it be that through believing, surrendered, willing souls He is waiting to do the mightiest works the world has yet seen? Can it be that the day is dawning when He shall scatter the clouds and make known *by the Church* the manifold wisdom of God? How soon shall the dreams of earlier days be fulfilled?

AFTERWORD

BY DR. GEO. C. PIDGEON

IT IS the call and destiny of Bloor Street United Church to maintain a centre of worship and service in the heart of a great city. It stands beside Canada's greatest university, whose centenary of service we have just celebrated. Thousands of young men and women, educating themselves for leadership in the various departments of our national life, surround us year by year. Even more numerous and more permanent are the young people here who are already in business and the professions. Population is thickening steadily, and while wealth and social distinction may be concentrating elsewhere, yet here opportunities abound; and the magnitude of the opportunity will command the loyalty of people of means and capacity for leadership if the church has the faith to meet the need, and the insight and courage to adapt her means and methods to ever changing conditions.

A centre of worship and service — how much is involved in that phrase. The preceding story shows that in the past this ideal has been realized in the following forms:

Deeply spiritual worship, reverent approach to God and the communion of His people with the Most High have ever been the spirit and object of our services. The sacraments of Baptism and the Lord's Supper brought us into spiritual experiences, the depth of which we can never forget.

The pulpit has stood for the exposition of the Word of God. The congregation makes its own preacher, and the whole influence of this congregation on its pulpit

has been toward the systematic interpretation and application of the truths of Scripture. The sermons most deeply appreciated have been expository.

What has been proclaimed from the pulpit has been taught in our church school. Our experience with our young people has shown that conscientious study of divine truth is the church's great evangelizing agency, and our hopes for our children have been fulfilled through their instruction in the sacred Scriptures.

Service at home and abroad, limited only by our resources, has been our motto. Bloor Street has for years led in the support of missions and in the men and women whom she sent into the church's fields. The background of this has been the congregation's ministry to her own district through the years by religious education, by the service rendered through the women's societies and by the effort of the church as a whole to meet the various needs about her.

A centre perpetuating and developing these ideals must be maintained here by The United Church of Canada. The form it will take is not yet clear; but this is clear—our congregation must have a part in it. We have no plans, but we must make them. They will be determined largely by the development of the United Church in this district, but still more largely by the spirit of this congregation. Changes in the work of the United Church are inevitable in the near future, and our office-bearers and young people must systematically study the tendencies of our locality and the methods and successes of other churches in dealing with similar situations elsewhere. This Anniversary celebration and the memories and aspirations which it inspires should lead us to a new consecration to God for

the task to which He has called us here, and one of the first forms which that rededication should take is to plan for the future and to prepare ourselves for the demands it will make upon us.

The story told in the preceding pages is a splendid record of faith and achievement. Yet it is only a beginning. A magnificent start, it is true, but nothing but a start. The foundation which has been laid commands the admiration of all observers, and it commits those who are to erect the super-structure to a spiritual enterprise and adventure on a scale commensurate with our record and our opportunity.

APPENDICES

(a) The Congregation's Charter Members.

Of the eighty-seven charter members the following are still alive. The original membership roll not being available, the list may be incomplete. Present church connection is given, as far as known.

BRADSHAW, MRS. T.	- - -	Bloor Street United, Toronto
BRYCE, DR. and MRS. P. H.	- -	Chalmers' United, Ottawa
DAVIDSON, MR. and MRS. W.	-	Bloor Street United, Toronto
DONALD, RICHARD A.	- - -	Bloor Street United, Toronto
GALLOW, MRS. CHAS.	- -	High Park Presbyterian, Toronto
LAMONT, MRS. J. H.	- - - - -	Ottawa
LARSEN, MRS. H. P.	- -	Westminster United, Winnipeg
LOVATT, MRS. R.	- - -	United Church, Bladworth, Sask.
MENZIES, MRS. J. R.	- - -	Bloor Street United, Toronto
PITT, MRS. C. W.	- - -	Bloor Street United, Toronto
RANKIN, ALEXANDER	- - -	Deer Park United, Toronto
ROBB, MISS SOPHIE	- - - - -	Preston
ROXBOROUGH, MRS. W. E.	-	St. James' Square United, Toronto
RUSSELL, MISS E. M.	- -	Bloor Street United, Toronto
SCOTT, MISS C. S.	- - -	Bloor Street United, Toronto
SCOTT, GEORGE D.	- - - - -	Vancouver
SCOTT, ALEXANDER B.	- - - - -	Vancouver
THOMPSON, MR. and MRS. W. S.	-	Bloor Street United, Toronto
TUCK, MRS. DR.	- - -	College Street United, Toronto
TYSON, MRS.	- - - - -	Bloor Street United, Toronto
WALTON, MISS BELLE	- - - - -	New York

(b) Members of Bloor Street Session.

(Names arranged in order of induction)

INDUCTED

DAVID FOTHERINGHAM,	Feb. 19, 1888, Died, Oct. 27, 1909
DAVID GOURLAY,	Feb. 19, 1888, Resigned, 1890
GEORGE CRANE,	Feb. 19, 1888, Resigned, 1905
ROBERT J. HUNTER,	Feb. 19, 1888, Resigned, Apr., 1898
GEORGE C. ROBB,	Feb. 19, 1888, Died, Mar. 8, 1918
Rev. W. G. WALLACE, D.D.,	Sep. 4, 1888, Resigned, Sp. 4, 1918
JOHN HARVIE,	Jan. 23, 1889, Died, Sep. 4, 1917
JOHN L. BLAIKIE,	Jan. 5, 1890, Died, Feb. 19, 1912
WM. J. McMASTER,	Jan. 5, 1890, Died, June 21, 1904
GILBERT GORDON, M.D.,	Jan. 5, 1890, Died, Mar. 28, 1903
WM. GUTHRIE,	Dec. 28, 1890, Died, Nov. 17, 1921
T. M. McINTYRE, PH.D.,	Dec. 28, 1890, Died, May 22, 1896
GEO. S. SPENCE,	Dec. 28, 1890, Died, Feb. 11, 1906
Rev. WM. MacLAREN, D.D.,	Dec. 20, 1891, Died, Aug. 4, 1909
W. B. McMURRICH, K.C.,	Dec. 20, 1891, Died, Sep. 6, 1908
JOHN WANLESS, JR.,	Dec. 20, 1891, Resigned, Mar., 1900
JOHN AITKEN,	Dec. 20, 1891, Died, Oct. 15, 1907
JULIUS DUNCAN,	Feb. 10, 1892, Resigned, 1893
G. TOWER FERGUSON,	Jan. 20, 1895, Resigned, 1925
THOMAS W. GIBSON	Jan. 20, 1895, Resigned, 1899
FRANK B. ALLAN,	Jan. 20, 1895, Resigned, 1907
Rev. J. A. MACDONALD, LL.D.,	Mar. 27, 1898, Died, May 14, 1923
MATTHEW RIDDELL,	Nov. 26, 1899, Died, Mar. 4, 1910
Rev. ROBT. H. WARDEN, D.D.,	Nov. 26, 1899, Died, Nov. 26, 1905
JOHN A. PATERSON, K.C.,	Nov. 26, 1899,
THOMAS G. McMASTER,	Nov. 26, 1899, Resigned, 1901
Rev. JAS. BALLANTYNE, D.D.,	Apr. 20, 1902, Died, Dec. 21, 1921
Prof. A. H. YOUNG, M.A.,	Apr. 20, 1902, Resigned, 1907
ALEX. S. MILNE,	Apr. 20, 1902, Resigned, 1925
A. FRANK WICKSON,	Apr. 20, 1902,
GEORGE DAVIDSON,	May 22, 1904, Resigned, 1907
JAMES KNOWLES, JR.,	May 22, 1904, Died, Dec. 25, 1922
JAMES HENDERSON,	May 22, 1904, Died, Apr. 12, 1920
JOHN McCRAKEN,	May 22, 1904, Died, Nov. 19, 1920
Rev. M. McGREGOR, M.A.,	May 22, 1904, Died, Nov. 3, 1908
FRANK YEIGH,	May 22, 1904, Resigned, 1925
Rev. ED. COCKBURN, M.A.,	June 23, 1907, Died, Jan. 8, 1919
THOMAS FINDLEY,	June 23, 1907, Died, Dec. 19, 1921
THOMAS KINNEAR,	June 23, 1907, Died May 8, 1916
Rev. R. C. TIBB, B.A.,	June 23, 1907,
R. P. FAIRBAIRN,	Jan. 24, 1909,

JOHN A. FORSYTH,	Jan. 24, 1909,		
Lt.-Col. W. B. HALL,	Jan. 24, 1909,		
Professor J. G. HUME, PH.D.,	Jan. 24, 1909,		
Rev. T. B. KILPATRICK, D.D.,	Jan. 24, 1909,		
THOMAS BLAND,	Oct. 30, 1910,	Resigned,	1925
JOHN A. KENT,	Oct. 30, 1910,		
R. J. MCINTOSH,	Oct. 30, 1910,		
Rev. DAVID MACLAREN, M.A.,	Oct. 30, 1910,	Resigned,	1919
ALEX. F. WEBSTER,	Oct. 30, 1910,		
JAMES WILSON,	Oct. 30, 1910,	Died, Oct. 30,	1911
WALTER W. CUMMING,	Dec. 28, 1913,		
W. S. FERGUSON, C.A.,	Dec. 28, 1913,		
J. A. McLAREN,	Dec. 28, 1913,		
GEORGE E. SHAW,	Dec. 28, 1913,	Died, Aug 7,	1925
MICHAEL TURNBULL,	Dec. 28, 1913,	Resigned,	1925
Rev. GEO. C. PIDGEON, D.D.,	Sep. 10, 1915,		
W. C. FERGUSON,	Dec. 14, 1919,		
JOHN J. GIBSON,	Dec. 14, 1919,		
M. F. IRWIN,	Dec. 14, 1919,	Resigned,	1926
Rev. T. R. ROBINSON, PH.D.,	Dec. 14, 1919,		
GEORGE SERVICE,	Dec. 14, 1919,	Resigned,	1920
A. LUSK ALLAN,	Mar. 5, 1922,		
JAMES FISHER,	Mar. 5, 1922,		
CHAS. D. GORDON,	Mar. 5, 1922,		
F. E. KIMBALL,	Mar. 5, 1922,		
JAS. A. MILNE,	Mar. 5, 1922,	Resigned,	1925
Rev. R. F. THOMPSON, B.A.,	Mar. 5, 1922,		
W. R. TUDHOPE,	Mar. 5, 1922,		
N. R. WESSELS,	Mar. 5, 1922,		
Dr. ROBT. McCLURE (China),	May 15, 1925,		
GEORGE H. BARR,	Jan. 20, 1926,		
DR. J. A. BOTHWELL,	Jan. 20, 1926,		
EDGAR S. BURTON,	Jan. 20, 1926,		
Hon. W. A. CHARLTON,	Jan. 20, 1926,		
GORDON C. KEITH,	Jan. 20, 1926,		
Lt.-Col. A. D. LEPAN,	Jan. 20, 1926,		
J. F. MacKAY,	Jan. 20, 1926,		
CECIL P. MILNE,	Jan. 20, 1926,		
Rev. J. LOVELL MURRAY, D.D.,	Jan. 20, 1926,		
W. H. McNAIRN, PH.D.,	Jan. 20, 1926,		
JOHN PATTERSON, M.A.,	Jan. 20, 1926,		
Dr. G. E. RICHARDS,	Jan. 20, 1926,		
J. F. VAN EVERY, B.A.,	Jan. 20, 1926,		
R. B. WHITEHEAD, B.A.,	Jan. 20, 1926,		
Rev. ROBT. J. WILSON, D.D.,	Jan. 20, 1926,		
HENRY YEIGH,	Jan. 20, 1926,		

**(c) List of Those Who Have Served on the
Board of Management.**

R. J. HUNTER - -	1887-1899	R. S. WILSON -	1909-1916
WM. DAVIDSON -	1887-1900	J. W. BUNDY - -	1909-
A. B. SCOTT - -	1887-1890	HUGH WHITE -	{ 1909-1917
THOMAS MCCRAKEN	1887-1896		{ 1920-
W. J. McMASTER -	{ 1887-1890	JOHN S. MCKINNON	1909-1918
	{ 1891-1895	Lt.-Col. W. B. HALL	1910-1916
GEORGE CRANE - -	1887-1892	JOHN JENNINGS -	1911-
SAMUEL CRANE - -	1887-1892	J. A. FORSYTH -	1912-1924
DAVID GOURLAY -	1887-1891	ROBT. C. DONALD -	1912-1918
W. S. THOMPSON -	1887-1904	J. C. WEBSTER -	{ 1914-1918
ANDREW MUIRHEAD	1890-1899		{ 1920-
MATTHEW LANGMUIR	1890-1899	W. W. CUMMING	1915-1926
JOHN HARVIE - -	1891-1897	Rev. R. C. TIBB -	1916-1919
J. M. CLARK - -	1892-1896	THOS. MCQUILLAN	1916-1921
A. F. WEBSTER -	1892-1915	N. R. WESSELS -	1916-1921
RICHARD A. DONALD	1892-1906	J. WATSON BAIN -	1917-
ROBERT H. MITCHELL	1892-1904	THOMAS MASSON -	1918-
Dr. D. G. GORDON -	1895-1898	W. J. ELLIOTT -	1918-1924
S. T. BASTEDO -	1896-1908	Dr. F. B. ALLAN -	1918-
G. TOWER FERGUSSON	1897-1912	F. A. MULHOLLAND	1919-1920
CHARLES ELLIOTT -	1897-1903	W. J. BOWMAN -	1920-
THOS. W. GIBSON -	1898-1900	Dr. NELSON TAIT -	1920-
MATTHEW RIDDELL	1898-1910	D. C. HAIG - -	1920-1922
FRANK B. ALLAN -	1899-1903	C. W. ROUS - -	1920-1926
A. F. WICKSON -	1900-1911	GEO. E. SHAW -	1920-1923
H. PIPER - -	1900-1902	H. W. CROSSIN -	1922-
J. A. McLAREN -	{ 1900-1914	W. O. MISENER -	1922-1926
	{ 1919-1922	J. ROY COCKBURN -	1922-
ROBERT GREIG - -	1902-1908	R. J. C. BOYD - -	1923-1925
A. BRADSHAW - -	1903-1904	A. LUSK ALLAN -	1923-
A. B. SMITH - -	1903-1906	A. D. LEPAN - -	1924-
ALFRED H. GREGG -	1904-1919	Rev. R. F. THOMPSON	1924-
R. U. MCPHERSON	1904-1909	J. C. O'BEIRNE, -	1925-
THOMAS REID - -	1904-1916	GEO. HOGARTH -	1926-
J. F. MACKAY - -	1906-1911	S. B. CHADSEY -	1926-
ALEX. WARDEN -	1906-1909	A. C. GRANT - -	1926-

(d) Members of the Missionary Committee.

The constitution of the congregation determined that the missionary committee should consist of the members of session and an equal number of others. In 1911 the membership of the session having greatly increased, the congregation changed its constitution, so that henceforth the missionary committee should consist of six members of session and an equal number of others. At a later date the committee was still further enlarged. The following list includes only those who have not served in the membership of the Session:

D'ARCY FENTON	-	1888-1893	A. F. WILSON	- -	1898-1899
JAS. A. McMASTER		1888-1893	R. U. McPHERSON		1898-1908
JAS. FRASER	- -	1888-1893	NEAVEN M'CONNELL		1898-1899
A. J. ELLIOT	- -	1888-1894	ALEX. RANKIN	-	1898-1899
JAMES DICKSON	-	1891-1894	H. A. GUNN	- - {	1914-1915
THOMAS SMYLLIE	-	1891-1894			1899-1911
J. M. CLARK	- -	1892-1897	J. W. NIMMO	- -	1899-1905
J. O. IRELAND	- -	1892-1901	D. T. McAINSH	-	1899-1911
B. KENT	- - -	1891-1897	R. GREIG	- - -	1900-1901
ARTHUR MOWAT	-	1892-1898	JAS. McINTOSH	-	1900-1904
CHAS. PAGE	- -	1892-1893	C. J. PAGE	- - -	1901-1903
DONALD URQUHART		1892-1894	GEO. G. PATTERSON		1901-1911
LAWRENCE GIBB	-	1892-1893	KENNETH CROSS	-	1901-1904
S. McDONALD	- -	1892-1893	T. BRADSHAW	- -	1901-1914
Rev. WM. BURNS	-	1892-1894	A. G. ALLAN	- -	1901-1904
JAMES CRANE	- -	1892-1906	M. RIDDELL, JR.	-	1901-1904
A. BRADSHAW	- -	1892-1894	HARRY ROSS	- -	1901-1904
THOS. ALLAN	- -	1893-1894	CHAS. N. LARSEN	-	1901-1904
E. P. McNEILL	-	1893-1898	A. H. GREGG	- -	1901-1911
R. J. WYLIE	- -	1894-1896	J. C. MIDDLETON	-	1903-1906
J. GRACIE	- - -	1894-1896	A. J. HUSBAND	-	1903-1906
W. H. LANGLOIS	- {	1895-1898	HUGH WHITE	- -	1904-1907
		1904-1907	ALEX. WARDEN	- -	1905-1908
J. W. BINNIE	- -	1895-1903	WM. BROWN	- -	1905-1911
Rev. GEO. LOGIE	-	1895-1898	J. MILES LANGSTAFF		1905-1914
R. S. CASSELS	- -	1895-1898	R. S. WILSON	- -	1906-1907
W. E. MIDDLETON	-	1896-1898	R. C. DONALD	- -	1906-1911
JOHN ROSS	- - -	1898-1899	CHAS. ROBERTSON	-	1906-1916

Dr. A. R. GORDON -	1907-1911	S. B. CHADSEY -	1917-1920
WM. ANDERSON, JR.	1908-1911	J. C. KIRKWOOD -	1919-1920
JOHN JENNINGS -	1907-1911	H. P. WANZER - -	1920-1921
Dr. GEO. E. COOK -	1907-1911	J. CHAS. WEBSTER	1920-1921
	1915-1916	Prof. J. R. COCKBURN	1920-1922
G. W. BOOTH - -	1908-1911	J. HOMER LANGSTAFF	1921-1924
H. L. ROUS - -	1908-1912	F. R. McKECHNIE	1921-1923
	1924-	NORMAN DAVIDSON	1922-1923
W. FRANCIS - -	1908-1911	A. ROY KINNEAR -	1923-1925
J. W. BUNDY - -	1907-1911	R. T. FAIRCLOTH -	1923-1924
T. H. WILSON - -	1907-1911	J. B. FILSINGER -	1923-
F. H. MIDDLETON -	1908-1911	A. I. FORSTER - -	1924-
H. NORTON DEWITT	1926-1927	J. B. MCGREGOR -	1925-
	1912-1915	A. C. GRANT - -	1925-
R. D. McINTOSH -	1913-1915	W. F. MACPHERSON	1926-
R. S. DEACON - -	1915-1916	GEO. HOGARTH - -	1926-
D. W. LANG - -	1915-1916	H. A. KNIGHT - -	1926-
J. ROSS STEWART -	1917-1920	JOHN G. PATTERSON	1926-

(e) The Superintendents of the Sunday School

DAVID FOTHERINGHAM	- - - -	1886-1889, 1897-1898
WILLIAM GUTHRIE	- - Asst.	1888-1897, Supt. 1898-1903
ROBT. J. HUNTER	- - - - -	- - - 1890-1896
THOS. W. GIBSON	- - - - -	- - - Asst. 1898-1900
JOHN A. PATERSON	- - Asst.	1900-1903, Supt. 1904-1907
R. J. McINTOSH	- - - - -	- - - Asst. 1904-1914
THOMAS FINDLEY	- - - - -	- - - 1907-1919
JOHN A. KENT	- - - - -	- - - Asst. 1910-1912
JOHN A. FORSYTH	- - Asst.	1913-1923, Hon. Supt. 1924-
JAS. A. MILNE	- - - - -	- - - Asst. 1915-1922
Rev. DAVID MacLAREN	- - - - -	- - - Asst. 1916-1920
DAVID H. GIBSON	- - - - -	- - - 1919-
CECIL P. MILNE	- - - - -	- - - 1924-
R. B. WHITEHEAD	- - - - -	- - - 1926-

Miss E. M. Russell was in charge of the "Primary" department from 1890 to 1924, though not designated Superintendent till 1897.

Mrs. J. A. Jackson was the "Beginners'" Superintendent from 1916 till 1924, and is still in charge of the kindergarten of the school.

(f) The Presidents of the Women's Organizations**MACLAREN AUXILIARY (W.F.M.S.)**

MRS. DR. MACLAREN	-	-	-	-	-	1888-1889, 1894-1895
MRS. W. G. WALLACE	-	-	-	-	-	1889-1894
MRS. W. B. McMURRICH	-	-	-	-	-	1895-1907, 1913-1914
MRS. DR. KILPATRICK	-	-	-	-	-	1907-1913

ROBERTSON AUXILIARY (W.H.M.S.)

MRS. JOHN DAVIDSON	-	-	-	-	-	1907-1910
MRS. R. C. DONALD	-	-	-	-	-	1910-1914

WALLACE AUXILIARY (W.M.S.)

MRS. D. M. BEATTIE	-	-	-	-	-	1914-1916
MRS. T. B. KILPATRICK	-	-	-	-	-	1916-1920
MRS. J. A. MILNE	-	-	-	-	-	1920-1923
MRS. A. D. LEPAN	-	-	-	-	-	1923-1925
MRS. R. F. ROWLANDS	-	-	-	-	-	1925-1927

WOMEN'S ASSOCIATION

MRS. DR. GREGG	-	-	-	-	-	1888-1890
MRS. G. CRANE	-	-	-	-	-	1890-1894
MRS. J. L. BLAIKIE	-	-	-	-	-	1894-1898
MRS. S. T. BASTEDO	-	-	-	-	-	1898-1901
MRS. W. G. WALLACE	-	-	-	-	-	1901-1906
MRS. JAS. BALLANTYNE	-	-	-	-	-	1906-1910
MRS. DAVID MACLAREN	-	-	-	-	-	1910-1911
MRS. C. ROBERTSON	-	-	-	-	-	1911-1914
MRS. T. RUNCIMAN	-	-	-	-	-	1914-1917
MRS. HUGH WHITE	-	-	-	-	-	1917-1919, 1923-1925
MRS. T. McQUILLAN	-	-	-	-	-	1919-1921
MRS. J. C. JAMIESON	-	-	-	-	-	1921-1922
MRS. J. N. WOOD	-	-	-	-	-	1922-1923
MRS. C. A. MYERS	-	-	-	-	-	1925-1926
MRS. D. H. GIBSON	-	-	-	-	-	1926-

Photographic reproductions of the first and present Presidents of the Women's Organizations are shown on page 51.

Obituary

This list includes only ministers who were members of Bloor Street Church, or otherwise connected with it, and also other men, who served as office-bearers—and of those two classes only those who at the time of their death were connected with the congregation. The list contains many distinguished names and suggests the large part played by the congregation in the life of the Church and of the nation.

AITKEN, JOHN. Native of Wigtonshire, Scotland. Merchant at Bobcaygeon, Ontario. Retired and moved to Toronto about 1890. Specially interested in Bible Society, Lord's Day Alliance and relief work. Elder in this Church 1891 to 1907.

BALLANTYNE, Rev. JAMES, B.A. (Tor.), D.D. (Queen's). Born near Stratford, 1857. Son of Hon. Thomas Ballantyne. Educated Galt Grammar School, University of Toronto, Knox College and abroad. Served with distinction in pastorates of Knox Church, London, and Knox Church, Ottawa. In 1896 appointed Professor of Church History in Knox College, Toronto. 1920, Moderator of General Assembly. Member of Bloor St. Session, 1902-1921. Died December 21, 1921.

BLAIKIE, JOHN LANG. Born Clarilawmoor Farm, Selkirkshire, Scotland, 1823. One of the early members of the Y.M.C.A. formed in London, 1844. Deacon in Regent Square Church, London, 1845. Arrived in Toronto, 1858. 1860 to 1873 Superintendent Knox Church Sunday School. President Canada Landed Co., also of Consumers' Gas Company, also of North American Life Assurance Company. Member of Bloor St. Session, 1890 until his death, February 19, 1921.

BRADSHAW, ALEXANDER. After some years in Manchester, England, came to Canada in the eighties.

Founded the wholesale dry goods business of A. Bradshaw & Son. Member of St. Andrew's Society. A member of this congregation's Board of Management at the time of his death, May 3, 1903.

BURNS, Rev. WILLIAM. Educated at Knox College, Toronto. Assistant Minister, Knox Church, Toronto. Ordained and inducted, Knox Church. Perth, May 19, 1869. Financial agent of Knox College and Aged and Infirm Ministers' Fund till his death, January 2, 1898.

COCKBURN, Rev. EDWARD, M.A. (Tor.). Alumnus of Knox College, Toronto. Ordained, 1873. Pastorates, Uxbridge, Leaskdale and Paris, Ontario. Latterly Librarian of Knox College, Toronto. Member of Bloor St. Session, 1907-1919.

CRANE, JAMES. Alderman City of Toronto for several years. Member of Missionary Committee, Bloor St. Church, 1892 till his death, 1906.

CRANE, SAMUEL. Came from Ireland to Canada when twenty-three years of age. One of "the eight" at the historic meeting that originated Bloor St. Church. One of its Trustees from its organization till his death, February 16, 1927.

ELLIOTT, WILLIAM J. President Elliott Business College, Stratford, afterwards Toronto. Member of Bloor St. Board of Management, 1918 to 1924. Died November 16, 1925.

FINDLEY, THOMAS. Born in County of York. As a lad carried the rural mail in his district. Entered Massey-Harris Co. in 1890, rose to be its president and general manager. Deeply interested in Y.M.C.A. Very active in St. Mark's Church, and later in this congregation and in the Church at large. S.S. Superintendent here, 1907 till 1919. Member of Session, 1907 till his death, December, 1921.

- FOTHERINGHAM, DAVID. Born Orkney Islands, 1833. Came to Canada, 1844. Ill-health cut short preparation for Ministry. School teacher and later Inspector of Public Schools for South York till his death, October 27, 1909. The first Superintendent of Bloor St. Sunday School. Member of first Session, and also closely identified with Missionary cause.
- GOLDSMITH, Rev. THOMAS. Born 1823, near Picton, Prince Edward County. Died April 14, 1902, in his eightieth year. Originally served in the Ministry of the Methodist Church; later, joined the Presbyterian Church, and for many years was the Minister of St. John's Church, Hamilton.
- GORDON, D. GILBERT, M.D. The son of Rev. D. and Mrs. Gordon. Educated in University of Toronto and in the medical halls of Toronto and Edinburgh. United with Bloor Street Church 1889, and in 1890 ordained as an Elder. Served also in the school and on the Board of Management. Died at Baltimore, March 28, 1903, in the zenith of his powers.
- GORDON, ANDREW R., M.D. Brother of Dr. Gilbert Gordon, and graduate of the same schools. Transferred membership College St. Church to this congregation, 1906. Enlisted for the Great War in the Medical Corps, and rose to be Lieut.-Colonel. Died December 16, 1916, and buried from Bloor Street Church with full military honors.
- GOURLAY, DAVID. A charter member and one of the original members of Bloor Street Session. Died July 6, 1912.
- GREGG, Rev. WILLIAM, D.D. Born Donegal, Ireland, 1817—died Toronto, May, 1909. B.A. (Edin.), M.A. (Glasgow). Graduate in Theology of Free Church College, Edinburgh. In 1846 came to Canada, ordained and inducted St. John's

Church, Belleville. Later, minister of Cooke's Church, Toronto, and later still, for many years Professor of Church History in Knox College. Author of *History of Presbyterian Church in Canada*. Convener of General Assembly's Hymnal Committee. One of "the historic eight" of this congregation.

GUTHRIE, WILLIAM. On moving from Guelph to Toronto, united with Bloor Street Congregation, and in 1890 elected a member of its Session. Assistant Superintendent of the School, 1888-1897, and Superintendent, 1898-1903. In later years business interests demanded prolonged sojourns in England. Died November 17, 1921.

HARVIE, JOHN. Born Campbelltown, Argyleshire, Scotland, 1833. Emigrated to new world, 1851. First railway conductor in Ontario, then traffic manager Northern Railway. For 22 years secretary Upper Canada Bible Society. Member of Toronto City Council, Argyleshire Society and York Pioneers, and director General Burying Grounds Trust. Elder in Bloor Street Church 1889 till his death, September 4, 1917.

HENDERSON, JAMES. Member of Bloor Street Session May, 1904, till his death, April 12, 1920. Long a civil servant under the Dominion Government, being for many years a post office inspector.

HUME, Rev. ROBERT, M.A. Born County of Halton. Studied at Upper Canada College, graduated from University of Toronto and from Knox College. Ordained 1860. Minister at St. George, Ontario, for 24 years; later at Arkona. Died at Toronto, August 6, 1908, seventy-five years of age.

KINNEAR, THOMAS. Wholesale merchant in Toronto for nearly a lifetime. A leader in Cooke's Church, Toronto, for many years, also in Irish Protestant

Benevolent Society. In 1905 connected himself and family with Bloor Street Church. Inducted into Kirk Session, 1907. A leading member of the Missionary Committee. Died suddenly, May 8, 1916.

KNOWLES, JAMES. An accountant. Formerly connected with Knox Church. United with this congregation 1902. Elected Elder 1904. For several years the Clerk of Session, also one of the Sunday School staff. Died on Christmas Day, 1922, in his sixty-seventh year.

KNOWLES, Rev. ROBERT. Ordained to ministry, October 31, 1866. Minister for many years of Congregation of Ramsay, Presbytery of Lanark and Renfrew. On retiring united with this congregation January, 1899. Died August 12, 1920.

MACDONALD, Rev. JAMES A., LL.D. Born on banks of the "Aux Sables" river, County of Middlesex, Ontario. Graduate of Knox College. His first and only charge, Knox Church, St. Thomas. Took up journalism, and in 1896 founded *The Westminster*, now incorporated in *The New Outlook*. Managing Editor, Toronto Globe, 1902-1916. Laboured by pen and voice for international good-feeling between Canada and United States. Author of *Democracy and the Nations*, editor of *From Far Formosa*. LL.D. (Glasgow, 1909, Birmingham, 1911). Elder in this congregation, 1899 till his death, May 14, 1923.

MACINTYRE, THOMAS M., PH.D. An educationalist. Principal of Ladies' College, Brantford. Established Westminster Ladies' College, Toronto. Elder in this congregation, 1890-1896.

MACLAREN, Rev. WILLIAM, D.D., LL.D. Born Tarbolton, Carleton Co., Ontario, in 1828. Died August 4, 1909. Educated at Ottawa Grammar School and

Knox College, Toronto. For 20 years a pastor—Amherstburg, Boston (Mass.), Belleville, Knox Church, Ottawa, being his respective charges. In 1873 chosen Professor of Systematic Theology in Knox College. On the death of Dr. Caven in 1904, chosen Principal of the college. One of the “historic eight” in connection with the founding of this congregation, and one of its Elders from 1891 till his death. His jubilee celebrated in this Church, May, 1903. For many years convener of the Board of Foreign Missions, and one of the chief founders of the W.F.M.S.

MCCRACKEN, THOMAS. Formerly connected with Knox Church, Toronto, but became one of the charter members of this congregation. At his home the meeting of the “historic eight” was held, out of which this cause may be said to have grown. Chairman of the first Board of Management. Manager Toronto Land and Investment Corporation. Died January 26, 1896.

MCCRACKEN, JOHN. A sea-going man, brother of the preceding. On moving from Central Church, Hamilton, connected himself with this congregation. Elder here 1904-1920. Died November 19, 1920, in Hamilton, and buried there.

MCGREGOR, Rev. MALCOLM, M.A. Educated in University of Toronto and Knox College. Minister at Streetsville and at Tilsonburg. For some years one of the editors of *The Westminster*. Elder in this congregation, 1904-1908. Died of pneumonia, November 3, 1908. Buried at Streetsville.

MCMASTER, WILLIAM J. One of the original “eight.” Chairman Building Committee of first church building. Active in Sunday School and Board of Management. Inducted 1890 as member of Kirk Session. Latterly, business interests took him to live in Vancouver, where he died June 21, 1904.

McMURRICH, WM. BARCLAY, K.C. Born in Toronto, November 1, 1842, son of Hon. John McMurrich. Educated at Upper Canada College. Gold medalist in natural sciences, University of Toronto. Solicitor and Barrister. Twice Mayor of Toronto before he was forty years of age. Transferred from Knox Church to this congregation, 1891, and served as member of Session, 1891 till his death, September 6, 1908. Secretary of the Hymnal Committee of the Church in the preparation of the Presbyterian Book of Praise.

MENZIES, Rev. JAMES R., M.D. Born Ailsa Craig, Ont. Graduate of Knox College and Toronto Medical School. 1895, appointed to N. Honan Mission Field. Passed through period of Boxer Rebellion. A man of varied gifts—architect, builder, physician, surgeon, preacher. Assigned to this congregation as its special representative in the Foreign Field, 1902. Changtifu his centre of operations. Died March 17, 1920, at the hands of bandits.

MITCHELL, ROBERT H. Transferred membership from old Erskine Church to this congregation, 1889. Served on Board of Managers, 1892-1903. A commercial traveller for 16 years. Associated with dry goods house of W. R. Brock & Co. for 42 years,—a connection broken only by his sudden death, October 25, 1922.

MONTEATH, Rev. ROBERT. Ordained 1841, Greenlaw, Scotland. Came to Canada, 1855. Minister at Port Perry, later at York Mills. For 24 years clerk, Presbytery of Toronto. Died January 23, 1893.

MUIRHEAD, ANDREW. Transferred membership from St. Andrew's Church to this congregation, 1888. Served on Board of Management, 1890-1899. Died May 24, 1915. Prominent in business life of Toronto.

RATCLIFFE, Rev. JOHN H., M.A., D.D. Graduate of University of Toronto and Knox College. Ordained 1876, Ancaster and Alberton. Inducted 1876, First Church, St. Catharines, which he served as minister for well-nigh fifty years. Clerk Presbytery of Hamilton, also of Synod of Hamilton and London. Connected with this congregation for a few months until his death, May 4, 1925.

RIDDELL, MATTHEW. A native of Glasgow, Scotland. Identified with Wm. Collins & Co., of that city, for many years. Later a member of Hart & Riddell, of Toronto. A lover of good books. Served on Bloor Street Kirk Session for 11 years, and on Board of Management for 13 years. Died May 4, 1910—sixty-nine years of age.

ROBERTSON, Rev. JAMES, D.D. "The Great Superintendent." Born village of Dull, in the Scottish Highlands, April 24, 1839. Came to Canada, 1855. Settled in East Oxford, Ontario. Taught school at Innerkip. Studied theology at Princeton, N.J. Ordained 1869, Norwich, Ontario. Minister Knox Church, Winnipeg, 1874-1881. Entered on his work as Home Mission Superintendent, 1881. "In labours abundant" till his death in Toronto, 1902. Public memorial service, Bloor Street Church. Burial, Kildonan, Man.

ROBB, GEORGE C. A son of the Manse. Born Dundee, Scotland. Came early to Canada. Secretary, Boiler Inspection Company, Toronto. A member of the first Kirk Session of this congregation, and for many years its clerk. A man of strong missionary spirit. Died March 8, 1918.

SCOTT, JOHN. Born in Perthshire, Scotland. Emigrated to Canada early. Took part in Battle of the Windmill. Lived at various places in Ontario, then merchant at Port Dover, whence he came to

Toronto. President, National Investment Co. One of "the historic eight." Died March 6, 1905, ninety years of age.

SHAW, GEORGE E. Earlier life spent in Pittsburg, Penna., and Montreal. For many years connected with Telfer Manufacturing Co., Toronto. In 1907 united with this congregation, and in 1913 was ordained to the Eldership in it. From 1908 till his sudden death in 1925, a prominent member of the Missionary Committee, and most of the time its treasurer.

SHEARER, Rev. JOHN G., D.D., B.A. (Toronto), 1885. Graduated from Knox College, 1888. Ordained 1888, Caledonia. Minister also at Erskine Church, Hamilton. 1900, secretary Lord's Day Alliance. 1907, engaged in social service work of the Presbyterian Church in Canada. 1918, became general secretary of Social Service Council of Canada, and continued so to act till his death, March 27, 1925.

SOMERVILLE, Rev. JOHN, D.D., M.A. (University of Toronto), D.D. (Knox College). Ordained and inducted Division Street Church, Owen Sound, August 25, 1875, and remained its minister till 1906, when he was made clerk of the General Assembly; in 1907 he was made treasurer of the Church and its general agent. He was also secretary and afterwards convener of the Home Mission Committee. Died May 31, 1919.

SPENCE, GEORGE SMELLIE. For many years accountant in freight department of the Grand Trunk Railway. Formerly an Elder in Montreal and in Erskine Church, Toronto; in this congregation a member of Session for fifteen years,—1890 till his death, February 11, 1906.

WALLACE, Rev. ROBERT. After twenty-three years in the ministry of West Presbyterian Church,

Toronto, in 1890 Mr. Wallace connected himself with this congregation. He died on the quiet Sabbath evening, March 26, 1899, in the eightieth year of his age.

WARDEN, Rev. ROBERT HARVEY, D.D. Born Broughty Ferry, Scotland, 1841. Educated at St. Andrew's University, also at Knox College, Toronto. Ministered at Bothwell, Ont., for eight years. Agent of the Presbyterian College, Montreal. On death of Rev. W. Reid, D.D., agent of the Church, W. Section, Dr. Warden was appointed to that position, and in addition became convener of the Home Mission Committee. Moderator of the General Assembly, 1901. An Elder in this congregation, 1899 till his death, November 26, 1905.

WILSON, Rev. ANDREW. Graduate of Knox College. Minister at Port Colborne, Ont., and then for thirty years at Cooke's Church, Kingston. His last pastorate was Carlton Street Presbyterian Church, Toronto. Died April 5, 1893, at the age of seventy years.

WILSON, Rev. THOMAS. Minister of United Presbyterian Church, Caledonia, for twenty-four years. Died December 7, 1900.

WILSON, JAMES. Superintendent Queen Victoria Park, Niagara Falls, Ont. Later, Parks Commissioner of the city of Toronto. Became associated with this congregation, 1908; elected to its Eldership, 1910. Died with tragic suddenness, October 30, 1911.

YOUNG, Rev. W. C. A retired minister, who had served for some years in the Presbytery of Peterborough. Died December 3, 1898.

· CHART OF MEMBERSHIP AND GIVINGS ·

	1888	1893	1898	1903	1908	1913	1920	1927
COMMUNICANT MEMBERSHIP	204	702	773	871	978	1300	1629	1497 X
ORDINARY REVENUE \$	4469							
		8713	8801	9959	12319	17940	26858	31713
"SCHEMES OF THE CHURCH" MAINTENANCE & EXTENSION FUND \$	552	2096	2496	5554	8185	13902	16297	28501
TOTAL REVENUE \$	13,520	15137	13,693	19,345	32,537	40,190	101,863 XX	71,533

X — AS AT MARCH 31, 1927.
XX — \$37,971 OF THIS FOR FORWARD MOVEMENT.

Congregational Data.

JAN. 23, 1886	Meeting of "the historic eight."
FEB. 5, 1886	Lot on corner Bloor and Huron purchased.
OCT. 24, 1886	Sabbath School and mid-week meeting—initiated at No. 39 (now No. 33) Sussex Avenue.
DEC. 5, 1886	First Church Service held, Sussex Ave. house.
DEC. 6, 1886	Corner stone of new school house laid.
NOV. 16, 1887	Congregation formally organized by Presbytery.
SEP. 4, 1888	Rev. W. G. Wallace, M.A., inducted as minister.
JUNE 8, 1890	New Church dedicated.
OCT., 1897-	First issue "Our Church Bulletin," monthly, 1897-1909.
1902	Rev. James R. Menzies, M.D., designated as our special missionary in the foreign field.
JUNE, 1902	General Assembly met in this church.
APR., 1905-	Mr. R. G. McKay, M.A., "Minister's Assistant."
APR., 1906	
APR. 22, 1906	Work initiated at Rhodes Avenue.
MAR. 28, 1909	New school buildings formally opened.
1909	Weekly "Church Calendar" first issued.
MAY 1, 1910-	Mr. W. A. Cameron, B.A., "Asst. Minister."
1911	
JUNE, 1912-	Rev. David Lang, B.D., "Assistant Minister."
SEP., 1914	
1913	Work initiated at Davisville—Glebe Church.
MAY 28, 1914	Amalgamation of MacLaren Auxiliary (W.F.M.S.) and Robertson Auxiliary (W.H.M.S.) into Wallace Auxiliary (W.M.S.).
SEP. 10, 1915	Rev. Geo. C. Pidgeon, B.A., D.D, inducted, "Colleague Minister."
SEP. 12, 1918	Rev. W. G. Wallace, D.D., resigned charge.

BLOOR STREET UNITED CHURCH, TORONTO 101

- OCT. 28, 1918 Office established — Church Secretary, Miss Ethel K. Ross.
- JUNE 1, 1919 Miss Nina Millen, appointed Secretary of Young Women's Work,—succeeded May, 1921, by Miss Lillian Oliver,—and, Jan., 1923, till June, 1927, by Miss Cora Messer, B.A.
- 1919 Department of Religious Education established.
- OCT. 1, 1919 Rev. C. M. Wright, B.A., "Director of Religious Education."
- FEB. 8, 1920 Special Children's Services inaugurated — Junior Congregation and Kindergarten.
- MAR. 17, 1920 Rev. Dr. Menzies killed in North Honan.
- JUNE, 1923 Robert B. McClure, M.D., designated our special missionary in foreign field.
- 1924 Miss Margaret Mutch—"Leader C.G.I.T."
- DEC. 22, 1924- { By ballot congregation decided to follow its
JAN. 9, 1925 { Church into "The United Church of Canada."

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Wallace, William George,
These forty years - and after :

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TRENT UNIVERSITY

BX9882.9 .T6W34 1927 UTLAS
Wallace, William George, 1858-1949:
These forty years - and after: =
being the story, 1887-1927, of =
Bloor Street United Church,
Toronto

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